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Report of the National Council

Volume LXXX

Number 42

THE
CONGREGATIONALIST

Boston Thursday 17 October 1895



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Moderator of the Ninth Triennial Congregational Council.

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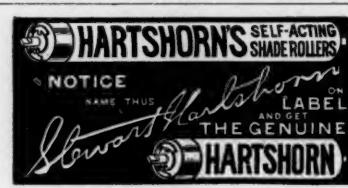
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THE CONGREGATIONALIST

Volume LXXX

Boston Thursday 17 October 1895

Number 42

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Boston Thursday 17 October 1895

THE testimony of a Washington pastor, which we printed in February, 1893, was: "There is a great deal of vital, practical piety among our public men. The notion that they are all corrupt schemers is a fetish unworthy of intelligent Americans." Senator George F. Hoar, in an address before a Worcester Congregational Club last week, assailed those who indulge in wholesale denunciation of public men and pointed out clearly the evil consequences that flow from such denunciation. Notable among the men at Washington who are incorruptible, patriotic and admirably fitted for public service is the gentleman who served the National Council as moderator and whose portrait adorns our cover. Mr. Dingley has a record of twenty years' active service as editor and owner of the *Lewiston (Me.) Journal*. Through this agency he has molded sentiment and greatly elevated his fellowmen. Six terms as governor of that splendid commonwealth fitted him thoroughly to enter upon his congressional labors in 1881, and there he still is one of the best equipped, most highly esteemed and most influential members of the popular house. The Christian religion, the cause of missions, the friends of temperance, have never found him wanting in sympathy and championship, and it was a fitting reward and recognition of his services that he should have been made moderator.

The action of the National Council in commanding the plans of *The Congregationalist* for a visit next summer of representative Congregationalists to scenes of historic interest in England and Holland, gives to that proposed visit a new interest. The corner stone of the Gainsborough Church is soon to be laid, when Mr. Bayard, ambassador of the United States to England, will take part in the exercises. It is hoped that this church, which is so closely in its history associated with John Robinson, the founder of Congregationalism, will be ready for dedication next summer. The council has appointed a representative committee to be present on that occasion, and there is abundant reason to anticipate, not only a warm welcome to American Congregationalists on the part of English brethren, but a very enjoyable and profitable time among old world scenes in the best of company.

The rousing, enthusiastic meetings of Christian Endeavorers in Brooklyn, N. Y., Pittsfield, Mass., and Concord, N. H., during last week demonstrated anew the certainty that a new factor in our civic life must be reckoned with by politicians and legislators. Such speeches as Dr. Parkhurst and Dr. Meredith made at Brooklyn, such interpretations of the meaning of the Christian Endeavor movement as Rev. Dr. Francis E. Clark gave at Pittsfield, such enthusiastic "amens" as greeted their pronounced denunciations of bosses, saloons and men who shirk their civic duties, such

resolutions (which we print elsewhere) as were passed by the New York convention, can be interpreted to presage but one characteristic phenomenon of Christian activity in the coming generation—disregard of sectarian jealousies while engaged in the higher work of united opposition to evil in city, State and nation. To a lesser degree, but in the same spirit and for the same reasons, these conventions stirred the communities in which they were held just as the recent international convention affected Boston; and again the secular press has revealed a proper journalistic spirit by reporting them with tolerable accuracy and fullness.

October is the month of conventions, and never, it would seem, were so many held in this country in any month before this. Every taste may be satisfied, and every interest find representation. There are meetings religious, political, educational, musical, agricultural. Some are national, others State and local. There are gatherings of special classes and of all classes—denominational, interdenominational, nondenominational. Religious meetings alone are bewildering in number and in array of platform talent. Sunday school workers, applied Christian workers, Christian Endeavorers, Bible conferences, Parliaments of Man and of Woman, keep the tongues of orators and the pencils of reporters running and the presses hot. What is the use of it all? It spreads information; it keeps up acquaintance between different sects and sections; it enlarges philanthropy; it strengthens patriotism; it deepens spiritual life; and, not least, it affords relaxation and change to multitudes in pleasant social ways. This healthy interchange of thought promotes freedom. It is a distinct and growing feature of American life. It shows that newspapers and books cannot take the place of public speech and popular assemblies. Even if one thought these gatherings were a waste of time and money there would be no use inveighing against them, for no one is compelled to attend them. They prosper because people like them, and they make admirable safety valves which ought to be kept open.

New members are constantly coming into our denomination to learn its business and to do it. To this end they and those already there enter into a covenant. Is it too much to ask that pastors and officers provide that this instruction be given, that they make it a prime object to see that intelligent fellowship is as extensive as Congregationalism? How is the business of our denomination to be learned? The answer is simple. Know your denominational history. Know why Congregationalism came to be represented by an organized body of believers. Know what is its idea of the church of Christ, what are its symbols, what it has done for human liberty, who are its heroes and what they have lived for.

* CHURCH CLUB AGENTS. *

The fact that we send the paper free for the rest of 1895 to new 1896 subscribers makes the work of canvassing particularly timely in October and November. Pastors and others please note. Send for agents' circular. Our arrangements with agents for cumulative commissions and our 1896 Premium Plan make work in behalf of *The Congregationalist* both profitable and easy.

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THE NINTH NATIONAL COUNCIL.

The meeting last week made Syracuse a memorable name in the history of Congregationalism, for, though no distinct act made this council remarkable above its predecessors, it will be remembered for the breadth and strength of its discussions, for the large proportion of time given to platform addresses, and for its dignity, its hopeful spirit and harmony. Much of the routine business which had so accumulated through the appointment of standing committees as to make the last council wearisome was set aside. Topics of general interest were eloquently and generously treated, differences of judgment were expressed in a judicial temper and the conclusions reached were to a great degree unanimous.

The largest place was given to the subject of The Christian Ministry, not only by previous appointment but by the will of the body. The excellent paper on Present Day Preaching by Dr. Brand on Wednesday, the addresses of Thursday on Training Ministers for Our Foreign Populations, the speeches of Friday in behalf of the Education Society, the Saturday morning addresses on Education for the Ministry and the discussion in the afternoon and Monday on Ministerial Standing kept this general topic before the meeting during the most of the session. If these kindred matters could have been taken up together, instead of being distributed throughout the program, some time might have been saved with no loss in results.

Probably the greatest interest centered in the missionary work of the churches—an entire day being devoted to the six societies, with many brief and often brilliant addresses—and in the subject of Christian unity. The burden of the debts of the three larger societies was seriously felt, but there was no note of discouragement. While all possible effort was urged to keep the debts from growing, the faith was strong that, with returning prosperity to the country and increasing ability of business men who are givers, the time will soon come when by a united action all arrearages will be paid and new advance made along the whole line.

It was evident that the council earnestly desired to make some declaration voicing the willingness of the denomination to promote all wise movement toward Christian unity. It did not wish to authorize the employment of an agent to advocate Christian unity within the denomination, for there is not now a division of sentiment on that subject; and it hardly seemed pertinent to send a missionary to other denominations with the assumption that they

need to be brought to our way of thinking. The council was not strong in the faith that organic unity is near, perhaps not that it is desirable; but it was of one mind in its aim to work for a spiritual unity which shall be vital and which shall manifest itself to the world.

The Ninth Council has done much to quicken the denominational conscience and to deepen the sense of denominational responsibility, and its effects will be felt increasingly in time to come. It brings to notice afresh what the council as an institution has done during the quarter of a century of its history. The impulse which created it and which it has extended through all the churches has brought to the denomination more churches and members during that time than were included after a preceding period of almost two and a half centuries. It has led Congregationalists to realize their position. It has interested them in their history as a denomination. It has guided them to find the weaknesses of Congregationalism and to remedy them, and to take pride in its principles and to defend them; for, while it has jealously guarded the independence of the churches, it has strengthened their fellowship immensely.

The functions of the council have now become definite and clearly understood. It is the chief exponent of the belief, polity and work of Congregationalism. It claims no authority to decide what the churches must believe, but so far as it sets forth what they do believe, their tacit or expressed approval demonstrates its success. It cannot direct the polity of the churches, but it gives definite expression to that polity and shows its adaptation to the changing conditions of our country. It cannot dictate the methods or limits of the general work of the denomination, but it can make plain and emphasize the relations of the different departments of work to one another. In all these respects the council which has just closed has done important service. We expect that the churches will feel its influence in drawing them closer together in spirit, in impressing them with a deeper sense of responsibility to take care of their own missionary work before that of other organizations, in elevating their ideas, both of their mission and their leaders, and in quickening their zeal to enter into more vital and visible harmony with all true churches of our Lord Jesus Christ.

PRISON SUNDAY.

The population of Massachusetts is 2,495,345. The prison population on Oct. 1 was 7,610. One in every 225 of the inhabitants of Massachusetts over sixteen years of age was in prison on Oct. 1. This single fact warrants, and almost demands, the use of one Sabbath in a year for the consideration of questions relating to crime. The criminal, as has often been said, is a product, the result of causes which it is not difficult to ascertain and trace. But who seeks to ascertain or trace these causes? A few study them and have an intelligent idea of the sources from which lawbreakers come, but the number is small, and the few who understand the subject do little to disseminate the information they have obtained.

No one has better opportunities than the ordinary clergyman for studying this subject. Almost every pastor can recall cases in his own field—some can tell of scores of

them—of boys and girls, men and women, who have dropped out of the ranks of good citizens and into those of lawbreakers. Heartbroken mothers and wives, fathers and husbands have unburdened themselves to their pastors, telling stories which no other human being ever hears.

Out of these experiences the pastor is well equipped for such a service as Prison Sunday demands, so far as to be able to tell how criminals are made. He should know, also, what is and what may be done to reclaim and restore those who have gone astray—how the courts and prisons are conducted, what evils there are to be remedied, what improvements may be made in the methods of dealing with criminals, and what should be done with and for the convict when he is discharged.

The fourth Sunday in this month will be observed by many churches as Prison Sunday, as it has been for many years. Why should not every pastor use it for that purpose, giving his people the benefit of his knowledge, and endeavoring to create and foster a public sentiment on these questions which will make possible the adoption of the latest and best methods of preventing crime and of dealing with the criminal?

SHEATS AGAIN.

The superintendent of schools in Florida has now placed himself in all the fullness of his wisdom before the country. Two ladies, one a secretary of the Woman's Home Missionary Society of the Methodist Episcopal Church and the other a teacher of colored children under the auspices of that society, have asked the author of the Sheats law whether a white woman, teaching Negro girls, will be allowed, under that law, to live under the same roof with her scholars. Sheats not only tells them that the prison awaits her if she does this, but he condescends to tell them what he is and was and is to be. His communication is printed in *The Florida Times Union*, which prefaces the correspondence with the announcement that this illuminating autobiography of W. N. Sheats will be of interest "not only to Florida, but throughout the Union." So great is Sheats. We can give, in few quotations, the outline of Sheats's portrait of himself. First, he describes his mind and attainments as follows:

I have done tenfold more for the elevation of the Negro than you or any one connected with the following ultra journals: The American Missionary, The Outlook, The Congregationalist, The New York Independent, The Brooklyn Eagle, The Chicago Inter Ocean, et id omne genus. I know full well the animus of the Southern people and fully comprehend the Negro and his needs.

Next, the leading educator of Florida states the chief aim of his life, which he is confident is the common aim of all genuine Americans:

The preservation of the Caucasian blood (the purity of it) should be the highest duty of every true American.

Sheats's great terror is miscegenation. He is mortally afraid that the white people of Florida will marry Negroes. He then describes his self-restraint and his temptation in view of his fears. He says:

It takes a powerful effort on my part to be temperate in speech with even a woman who is willing to mix white and Negro youth on terms of equality, as they must be in schools.

He is fearfully tempted. He illustrates the last quoted sentence by revealing to these two women whom he is addressing his inmost soul. He tells them how near the

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vast results of his life and labors sometimes come to being nullified. He says:

I honestly confess to you that when the advocates of mixed schools and social equality come around, I get so disgusted that I feel like turning and trying to undo all that I ever did.

So far Sheats. If he had yielded to the last temptation, we should have no need to write further about him. But the Sheats law still stands. He has not yet undone his great work, though we are assured that the federal courts will do so if a test case ever gets before them. We have only to ask, at present, Is Sheats really a representative of the people of Florida? He declares that the ultimate aim of race coeducation is miscegenation. When a white woman sleeps in the same building with Negro girls whom she teaches, his fear of mixing the races is so profound that he feels it necessary to threaten this woman with imprisonment. For such teachers Sheats coins an epithet worthy of his office. He calls them "social equalitists," and he regards them as "the worst and most dangerous types of fanatics." But are the condition and ambition of the people of Florida such that the Sheats law is necessary? Do Floridian white youth so yearn to marry Negroes that a law is required making it a crime for white and black children to be taught in the same building? We cannot believe it. The Southern people are chivalrous, self respecting, sensible. They are our fellow-citizens. Many Northern men have homes and property in Florida. We do not hear of any of them, returning from their annual sojourn in that sunny clime, bringing back black wives. Are the Southerners different in their tastes? We think not. We believe that Sheats slanders them.

Meanwhile, the school of the A. M. A. at Orange Park opened last week. White teachers taught colored and white pupils in the same building, which the Sheats law forbids. The sheriff was present to make arrests, but the district attorney failed to make out a warrant. The A. M. A. does not propose to defy law, but seeks to make a test case. We hope it will speedily be tried. For the sake of Florida we hope the Supreme Court of the United States, if necessary, will say whether or not the Sheats law is constitutional. We are sure that sensible public opinion will say that Sheats's view of himself and his service to Florida is irrational.

DIFFERENT KINDS OF BIBLE STUDY.

The study of the Bible as literature is fascinating, and those who are absorbed in it naturally are often convinced that no other use of the Bible is genuine study. *The Biblical World* for September says that it is rapidly coming to be the popular impression that ministers do not understand the Bible, and that the confessions of ministers are sufficient to confirm the impression. A college professor, lecturing at Chautauqua and, if possible, even wiser than *The Biblical World*, urged that ministers, because of their professional bias in favor of the Scriptures, were not qualified to teach them to others. It is more than possible, however, that some ministers, even though not versed in critical methods of study, have explored in the Bible depths in human experience of the need of God and of his revelations of himself to satisfy that need which critical methods cannot discover. If they have, they have found the treasures of knowledge

in the Bible, the things which men want; and it is not strange that their congregations are unconscious of the ignorance of their teachers and believe that the Bible, as they unfold it, is the true wisdom. These apostles of higher criticism will lose nothing if they come to be persuaded that they may learn something from ministers whose ignorance of the Bible astonishes them.

On the other hand, many are disposed to depreciate critical study of the Bible, which they deliberately neglect. They feel that the supreme interest in the Bible lies in what it has to offer to satisfy men's spiritual wants. Its address to the spiritual nature, revealing what that nature is and what it may become, speaking with a depth of knowledge of that nature which evidences its divine authority, maintains it in the place of power above all other literature. It is not strange that those who are absorbed in this method of studying the Scriptures should put a light estimate on efforts to discover the dates and authorship of the books and the influences which led to the forms in which their truths found expression. Much of the religious newspaper literature and some books which attack the higher criticism of the Bible, without any careful investigation of what it has done and without even the knowledge of its methods, obscure the truth which the Bible reveals and irritate all parties seeking it. It is quite possible that critical study of the Scriptures may shed on them light which will illumine depths of spiritual experience into which even the most devout students have not yet penetrated. That it has done so constitutes the chief warrant for this method of study. It is time that both classes of students should cease spending their energies in giving expression to their misapprehensions of each other. The Bible has a fitting text for them all: "Look not every man on his own things, but every man on the things of others."

While the advocates of different methods of studying the Bible are overlooking each other's knowledge and pointing to each other's ignorance, interest in the Holy Scriptures is constantly spreading. Nor is it the interest of novelty, for the more they are known the more highly they are prized. They dominate all the world's literature. No new book of the last year can compare with these old books in the popular demand for them. Last year the American Bible Society alone printed a million and a half of copies of the Bible in whole or in part. In England alone three million copies are issued every year. Over two hundred million copies of the Bible, in 330 different languages, are now in use and the demand for Bibles was never so great as now. Books issued about the Bible are more in number by far than those on any other subject and periodicals explaining and discussing it are without number. The Bible holds this supreme and constantly enlarging place in literature because of what it has to give in expressing man's deepest thoughts and desires and in answering man's profoundest questions, and no conflict of opinion concerning its authorship or inspiration will permanently weaken its power over human minds.

The famous Olympian games of classic Greece will be revived in Athens next April with more than their ancient splendor. Great audiences will sit, as of yore, around the old Stadium on seats of Pentelic marble, while runners and wrestlers will strive for corrupti-

ble crowns. From such scenes the apostle Paul drew forceful illustrations, and they still have their lessons for preachers of the gospel of Christ.

SATISFACTORY PROOFS OF SPIRITUAL PROGRESS.

These are both internal and external. Our inward experiences testify to our spiritual state. If we know that we love righteousness and are repelled by evil more than formerly, that we are keener in detecting wrong when it assumes the garb of right, and that we dwell more in our thoughts upon the goodness of God, the blessedness of fellowship with Jesus Christ and the privilege of serving him day by day, we may be assured that we are making spiritual progress.

Another sort of evidence is found in our attitude towards our fellow Christians. Allowance must be made for the fact that natural ties and common sympathies on other than religious subjects draw us legitimately towards some who do not sympathize with our spiritual views. Nevertheless, it is a fair test question which we should ask ourselves, whether we find ourselves attracted increasingly by the spirituality which we discern in others. Do we enjoy more than we did the society of earnest and outspoken Christians? Are we also more cordially disposed than we used to be towards those whose piety we trust, but whom in other respects we have not found truly attractive? In a word, is religion in others more congenial to us or less?

We also may know that we are making spiritual progress if we are conscious of an ever deepening desire to see the impenitent converted and of a growing intensity in prayer and effort in their behalf. We need not be in doubt about either of these points. We may know certainly what the truth is concerning ourselves. Yet one thing should be remembered. Satisfactory proofs of spiritual progress are not necessarily proofs of satisfactory spiritual progress. The evidence may be trustworthy that we are gaining ground religiously while the degree of our progress still fails to equal what we know that we may and ought to attain.

THE WEEK IN REVIEW.

The American Indian and His Best Friends.

Lake Mohonk was as charming as ever and gave its warmest welcome, last week, to the members of the Indian Conference. These were not so numerous as in previous years, for the interest of the summer guests in the meeting was so great that many of them declined Mr. Smiley's invitation to depart in order to make room for the conference. But the enlarged parlors were filled at every session and the host of officials, business men, lawyers, ministers, ladies and Indians furnished an embarrassment of riches for the platform. Of course, the addresses of Commissioner Browning, Superintendent Hailman, ex Senator Dawes and of representatives of Indian tribes were listened to with special attention. The principal outcome of the conference was its adherence to its advocacy of the policy of abolishing the tribal reservations as soon as possible, of providing government schools for all Indians of school age, of encouraging all wise efforts to Christianize them, and of giving them the privileges and placing on them the responsibilities of citizenship. The allotment law has disappointed

many, because, as Mr. Dawes said, "it has fallen among thieves, while the good Samaritans have not been numerous enough to protect it." But notwithstanding the disadvantages which citizenship brings to Indians in their contact with selfish white men, therein lies the only solution of the Indian problem; and by the action of government and the natural progress of events the problem is rapidly approaching its solution.

Municipal Politics.

The complexity of the situation in New York city has lessened somewhat during the past week. Tammany has nominated a ticket thoroughly characteristic and not calculated to win back any half hearted reformers. The committee of fifty has endorsed the Fusion ticket. Dr. Parkhurst also has, after much deliberation, decided to support most of its candidates, and the Germans are divided, some of them going with Tammany and others insisting that, though they disagree with the present excise law and desire its modification, nevertheless they cannot afford to make that dissatisfaction the reason for reinstating Tammany or condemning the police commissioners for executing a law which they find on the statute-books. The Good Government Clubs insist upon putting in the field a third ticket. They represent impetuous youth and the radical and in every way commendable spirit which refuses to compromise or have anything to do with a ticket which, in any degree, was dictated by mere politicians. Older men, hitherto identified with Good Government Clubs and likely to be in the future—men like ex-Mayor Abram S. Hewitt, Horace Porter, Mr. Roosevelt, Dr. Parkhurst—though far from pleased with all the events that led up to the nomination of the Fusion ticket, have decided that, to quote the words of Dr. Parkhurst, whatever there may be in the situation that is faulty and deplorable, they are not thereby absolved from the obligation resting upon them as citizens to remember that altered contingencies have not modified the essential elements in the case, and that whatever other enemies there may be that require to be knocked down when their turn comes, it is neither robust citizenship nor good strategy to concentrate this year on any other enemy than Tammany Hall. Dr. Parkhurst says there is no abatement "in either the cheerfulness or the heartiness with which he is prepared to camp on the trail of the striped beast." He insists that "a flower may have the misfortune to grow on a compost heap, but if it is a flower its perfume is not damned by the accident of situation."

The repudiation by the Republicans of the County of New York, and some of the Republicans of Buffalo, of the excise plank in their State convention platform is a significant phenomenon. They declare in favor of local option in Sunday saloon opening; and it is patent that, no matter how preponderant the Republican majority in the next New York legislature may be, the opponents of such a change in the license laws of the Empire State will have to go to Albany and fight bills which will express this local option theory. Already Rev. William R. Huntington, D. D., of New York city and Rev. Dr. A. J. F. Behrends of Brooklyn have preached strong sermons against any such innovation, and their brethren in the ministry will do well to imitate their alertness and vigor of opposition.

The decree of the Supreme Court of New York, affirming the judgment of the lower court, which decreed that Bat Shea, the murderer of Robert Ross of Troy, must suffer execution, is a splendid document in defense of pure municipal government. It denounces the men in high places who inspired the Troy thug, and, though too long delayed, atones somewhat for the splendid young life that was sacrificed in Troy two years ago.

Spain, the United States and Cuba.

The Congregational Ministers' Meeting of Chicago, at its session on Oct. 7, passed the following resolutions:

Sympathizing with men of whatever clime or race in their struggles for personal liberty and self-government, the members of the Congregational Ministers' Meeting of Chicago and vicinity extend to the valiant heroes of Cuba the assurance of profound respect for the noble efforts to free themselves from the oppression and cruelty of Spain, and express the hope that they will be successful in the contest for freedom. We would also respectfully request the authorities at Washington to recognize the Cuban patriots as belligerents just as soon as the way opens for this to be done.

For doing so they have been censured. Thus the Boston *Transcript* says:

This bringing an ecclesiastical body to endorse the Cuban conspirators as valiant heroes dignifies the campaign they are carrying on to an extent that the record of their achievements would thus far hardly justify. They may be experts in the sort of warfare inaugurated by them, and are undoubtedly suffering the wrongs of a government imposed and maintained by outside military force. But is not this question in hands to which it has been committed by the whole people of the United States—officials not likely to be moved by any pressure brought by the clergy of Chicago, however potent they may be at home?

Just how far Americans can go in expressing sympathy with the Cuban revolutionists it is not competent for any United States official or journalist to say, unless that sympathy becomes concrete and takes such form that it may conflict with the neutrality laws, but any and all expressions do have weight in Washington and Madrid. They do mollify or aggravate the relations between Spain and the United States, as has been stated by the Attorney General, Mr. Harmon, in a letter sent in response to a query respecting the proper course for a liberty-loving but law-respecting citizen of the United States. He says:

As the United States are not only at peace with Spain, but have with her a treaty whereby the extradition of prisoners and many other benefits are secured, it behooves all American citizens who have respect for the laws and obligations of their country, and regard for its honor, to observe this law in spirit as well as in letter, to be neutral in word as well as in deed. While there is no law to prevent American citizens from speaking their sentiments on any subject, singly or together, taking such action as you mention in your letter would, in my judgment, be discourteous in the highest degree to a friendly power and tend to embarrass and obstruct the government in carrying out its determination faithfully to execute the laws and fulfill its treaty obligations.

That the United States has told Spain that she must speedily crush the rebellion is denied at the Department of State; that Congress will act if the present situation is not altered seems probable.

The Plight of Turkey.

The United States minister in Constantinople, Mr. Terrell, reports that the American Board college at Marsovan has at last been granted that important decree which guarantees its protection and immunity from peril or official interference. 'Tis well. Mr. Terrell also during the exciting events of the past two weeks has secured from the Porte the most definite pledges respecting

the safety of American missionaries and citizens in Turkey, and in order that the intention of the United States may not be misunderstood the State Department in Washington has ordered the cruiser Marblehead to proceed to a port in northern Syria, from whence it can proceed to the Dardanelles should bloodshed and violence begin and the European powers proceed to make a display of force.

Since we last wrote evidence has accumulated to show that not less than 200 Armenians were killed in the fight in the streets of Constantinople; and that the Turkish officials spurred on the Softas to the commission of violence and outrages which the Armenians were prompt to resist. The powers have taken this view of it; insisted that Turkey must explain the outbreak and justify the taking of so many Armenian lives. The British fleet continues to hover around the coast of Turkey and Lord Salisbury persists in insisting that the Porte shall agree to the reforms which the powers have outlined for the administration of affairs in Armenia.

The Protestant Episcopal General Convention, in session in Minneapolis, has formally declared its sympathy for the Armenian Christians; our National Council expressed its like opinion and called for vigorous action by our State Department; and from Rome come rumors of the intention of the Pope to show in a practical way his sympathy for fellow-Christians, and his power as a diplomat.

Quite as notable as any other revelations of the week have been the mutterings of disaffected Turks, who long for reform and despise the present régime, with its duplicity and adherence to past ideals and methods.

France Captures Madagascar's Capital.

Antananarivo, the capital of the Hova rulers of Madagascar, fell into the hands of the French army, led by General Duchesne, Sept. 30, and the news of it reached Paris Oct. 8. And it was news that was most welcome to the present ministry, for the victory may induce the French people and legislators to forget the long record of venality and maladministration, and sacrifice of human life which has marked the campaign which France began in 1894. The queen of the Hovas, Ranavaloo III., fled after the capture of her capital, but will return, it is said, and continue to exercise authority under the protectorate of France, a protectorate which no longer will be nominal but actual, and includes as one of its necessary steps the exile of Rainilairivony, husband of the queen and former prime minister of the realm. If the terms of peace be as they are reported to be, and if France has decided to be satisfied with a protectorate and will not try to found a colonial government, it shows that the present ministry is more sagacious than French ministries have been wont to be in dealing with colonial affairs. Madagascar is an island of enormous size and great wealth, mineral and vegetable. The Hovas, the chief tribe, through the efforts of British Protestant missionaries, have developed a degree of civilization most unusual. Great Britain, that at one time stood in the way of entire French control of the island and its people, has by the treaty of 1890 lost all chance of interfering should the French rule prove disastrous to the present degree of civilization. The United States up to the present has never recognized the French title, and our com-

plaint because of the treatment of Mr. Waller, our ex-consul at Tamatave, is now being adjudicated upon by diplomats.

China and the United States.

The situation in China has not changed much. The British investigators of the Ku-Cheng massacre have had to protest against the methods employed by the Chinese officials, the suspects being tortured in a most frightful manner. The following quotation from a letter of Secretary of State Olney to a missionary of the Methodist Episcopal Church South, is valuable as revealing the opinion in official circles in Washington. Mr. Olney wrote Sept. 24:

It is proposed that this investigation [in the province of Sze-Chuen, where the Chengtu outrages were committed] shall be conducted on such a scale as to make it effective as an evidence of the determination of this Government to secure to its citizens the protection to which they are entitled under the faith of treaties and confirmed usage. The United States minister at Peking has been fully instructed concerning the constitution of the commission and its duties and functions, and recent dispatches from Mr. Denby indicate that it will set out for Sze-Chuen by an overland route from Tientsin within a few days. You refer to the necessity of disclosing and procuring the punishment of official culpability in high places. This is and has been fully understood by this department and its instruction to Mr. Denby and the dispatches received from him indicate that he is no less impressed with the importance of obtaining trustworthy proof on this score, upon which just demands may be pressed to their legitimate conclusion.

NOTES.

Lord Sackville West's pamphlet attacking President Cleveland and Ambassador Bayard has failed to accomplish its sinister purpose, but has lowered his reputation in England and not improved it in the United States.

It made the heart throb and the eyes suffice with tears to read of the enthusiastic reception which the old Liberty Bell had as it has journeyed from Philadelphia to Atlanta, and the reception given it there was most enthusiastic and a fitting climax.

Recent utterances by the head of the Mormon Church go far toward justifying the predictions of those who have fought the movement for Statehood, fearing Mormon ascendancy; and the feeling against the Mormon hierarchy and against the Statehood idea is rising again.

The governor of Minnesota has suppressed a proposed prize fight in that State, and the governor of Arkansas has served notice on Messrs. Corbett and Fitzsimmons that if they attempt to fight in Arkansas the fight which Texas forbade they need expect nothing but arrest and punishment. Pugilism must cease in the United States.

The speeches of Governor Greenhalge and Lieutenant-Governor Wolcott at Holyoke, last week, make it clear that they have not changed their hostile attitude toward the A. P. A., and that they decline to be held strictly to the equivocal party platform. The comparative insignificance of national questions in the discussions of the gubernatorial contest now or in Massachusetts, and the marked prominence of State issues is a most welcome sign.

The attorney of the national postal service, in his annual report to the Postmaster General just rendered, makes a welcome announcement, viz: that the lottery law of March 2, 1895, has virtually closed the mails against the lotteries, and so crippled the service which the express companies can render to them that "it may be confidently asserted that the death knell of the avowed lotteries in this country has been sounded, and their business much crippled, if not ruined." There are other fraudulent schemes that the Post Office Department has to fight against which are not "avowed lotteries." Some of them are called "bond investment companies." Of

these the department has shut out fifty-five from the mails during the past year, as it has twelve avowed lotteries, twenty-one lotteries of a miscellaneous character and 130 schemes devised to defraud the public.

IN BRIEF.

The attention of churches which think they are weak is especially invited to the article on another page about a church which was strong and didn't know it.

President Patton of Princeton thinks that the danger now is not from materialism, but from those thinkers like Green, Caird and Royce, who, he says, "have no place in their system for the separate, perdurable existence of the human soul as distinct from a living, personal God."

It will be of general interest to know that next Monday, at 12 M., Mr. D. L. Moody will speak in Music Hall, this city, under the auspices of the Evangelistic Association of New England. Rev. J. W. Chapman, D. D., and Rev. C. L. Jackson will be present also with their singers.

As the writer suggests in the Canadian letter on page 558, we should indeed look across the line at our sister churches now and then. We are glad to do it and we always feel paid by the discovery of a courageous spirit in these brethren of ours which has already made itself a power.

In view of the many ministers unemployed, it is suggested that, instead of a society for increasing the ministry, we should have a society for multiplying parishes. We have two of these already—the Sunday School and Publishing Society and the Congregational Home Missionary Society.

Ian Maclare recently spoke at a church bazaar or fair in Kirriemuir. He said, shrewdly, that when they had reasoned with a man to the very utmost to get him to put his name on a subscription list and he would not do it, they had better get his wife to keep a stall at a bazaar. They might have got \$50 out of him the other way, but this way they would get about \$125.

Prof. E. W. Bemis, recently of the University of Chicago, has been invited to assist in editing a department in *Bibliotheca Sacra*. Professor Bemis's reply to President Harper's official statement of the reasons for Professor Bemis's retirement from the teaching staff of the university is before the public, and it calls for and makes necessary an explanation from the authorities of the university.

If a man promises to speak at a certain meeting and then fails to attend it without giving a sufficient reason we should not expect that he would keep his promise to pay a debt. If he comes to the meeting, having accepted an invitation to speak for a specified time, and takes without permission a part of the time of another speaker in addition to his own we should not be willing to trust him with our pocketbook.

The curious half-knowledge of the Bible which is so characteristic of the time found a remarkable recent illustration in the case of the editor of a Boston newspaper, who, having occasion to tell a story in which the Jews figured, spoke of them as "the children of Ishmael." We hope the time will come when the Bible, as a literary and historical classic, will come to its full rights in our public schools. In the meantime we wonder that any man should be willing to be so ignorant of it as to make such a blunder as this.

Canon Edmonds, preaching in Exeter Cathedral recently to an assemblage of journalists, chose for his text, "And he charged

them that they should tell no man, but the more he charged them so much the more a great deal they published it." Quite a departure from the text more frequently associated with the journalistic profession, "They could not come at him because of the press," but hardly more complimentary. We presume, however, the preacher did not dwell entirely upon the defects of modern journalism.

A pleader for kindness to animals is sending out circulars inveighing against the indifference of ministers and churches to this topic. He declares that "the Sunday School Lesson Committee refuses to appoint even one Scriptural lesson on kindness to animals." A very little inquiry would have satisfied him of the falsity of this statement, but the knowledge might have weakened his argument. The committee voted some time ago to choose, where practicable, passages pertinent to this topic, and several of the lessons are suited to bring out suggestions of the spirit of kindness to animals.

The readiness of pastors to bring *The Congregationalist* to the attention of their people is more noticeably evident this autumn than ever before, and is correspondingly appreciated. A Minnesota pastor appends to his church calendar this kind notice:

Ask an usher as you leave the audience-room this morning for a free sample copy of *The Congregationalist*, the best Congregational paper published in the world. If the supply is exhausted before you get one, send a postal card to *The Congregationalist*, Boston, Mass., for a sample copy. To read carefully one number of this wide-awake paper is to become a permanent subscriber. Remember this is our paper.

It is not pleasant but it may be chastening to read such comments as this from the secular press. Says the *Springfield Union*, commenting on the condition of the treasures of our missionary societies:

No one can complain of this, and nobody is to blame but the members of the Congregational churches, who have lost their faith in themselves and in God and have put their trust in the banks. The missionaries in the home field must now wait for their meager salaries until the members of the churches are aroused to a sense of their obligations. The debt could be wiped out in a week with a little effort in every church, and it is shameful that there should be any hesitation or indifference in the matter. The Congregational churches must be losing their grip, if they have decided to allow their mission work to go into bankruptcy.

The report of the National Council which fills pages 569-580 of this issue aims to be a complete and accurate account of that remarkably successful gathering. Liberal extracts from Dr. Guisanus's sermon and the various papers and addresses are given. Mr. Capen's notable deliverance on the duty of the denomination to its missionary societies is printed in full and will be reprinted as a leaflet. The business transacted by the body is recorded and something of its vivacity and local color is caught and reproduced. Every Congregationalist who really wants to know what his denomination is thinking about and what it is doing will do well not only to give the issue a careful reading, but to file it away for future reference. Despite the length of this report the regular features of the paper are not curtailed.

Dr. Barrett of Norwich, Eng., was unable to stay through the sessions of the National Council, a preaching engagement at Cornell University calling him to Ithaca Saturday. He goes thence to Jamaica, where Rev. W. J. Wood, secretary of the Congregational Union of England and Wales, will join him. The two are to investigate the condition of certain missions of the L. M. S. in that island, with a view to the wisdom of continuing them under their present auspices. It is a matter of universal regret that Dr. Barrett's stay in this

country is so brief. It is certainly a great pity that our churches and theological schools cannot come into closer touch with his mellow thought and charming personality. We are glad to extend the hope to our readers of an article from Dr. Barrett's pen in a forthcoming issue, giving his impressions of America.

Those who were privileged to hear the great sermon which Dr. Gunsaulus preached at Syracuse, with its wealth of information as well as poetic coloring and grip upon the heart-strings, can more readily understand it all if they remember that, to quote his own words:

I have studied history and the philosophy of history. I do not believe that I have read a single novel through which is not a classic, and I have read the classics many times. I learned large quantities of the best poetry in the field and at my work, before I went to college. I began to make portraits in prose of the great souls in history who had interested me. It has been very inconvenient sometimes not to be able to tell some interesting lady that I had read this book or that book of passing interest, but it has been more than convenient to be able to talk, when I have had the privilege to talk at all, out of the history which I have lived in, and to often use at the age of thirty-eight the results of labor which I performed in my study, hardly knowing if I ever should use it, but which is valuable after nearly twenty years, because it was labor worth doing at first.

Some of the secular papers are spreading a somewhat misleading impression of the declaration put forth by the National Council in reference to Christian union. The Boston *Herald's* interpretation that the denomination has laid down such a doctrine concerning the Scriptures as to preclude possibilities of union is wide of the mark. Congregationalists and Episcopalians do not differ materially in their attitude toward the Bible. Both bodies are enlightened and conciliatory as respects this point. The *Herald* is nearer right in saying that the platform adopted at Syracuse, claiming liberty of conscience in the administration of the church, does not easily square with the Episcopalian theory. It is only from this point of view that the council may be said to have failed to have taken any great step forward, but as the New York *Tribune* well says:

There can be no doubt that, until the pendulum of religious thought shall swing back to ecclesiasticism, if it ever does so swing, the Congregational declaration is likely to be more generally accepted by Christians as rational and feasible than that put forth by the Episcopal Church.

STAFF CORRESPONDENCE.

FROM THE INTERIOR.

The Chicago Association.

This large body met with the church in Rogers Park. The topics discussed were, Sabbath Desecration, The Causes and Cure of Secularism in the Churches, Drs. Loba and Goodwin speaking on this subject, Christian Brotherhood, The Modern Application of the Sermon on the Mount, and The Authority of Christ. The latter topic was discussed very thoughtfully in a paper by Rev. J. M. Campbell of Lombard, whose little book on the Indwelling Christ has just appeared, and which is, as Dr. Bruce says in his introduction, worthy thoughtful perusal. At the evening session Professor Mackenzie spoke most acceptably on The Authority of the Christian Teacher. Professor Mackenzie seems to have won all hearts by his genial spirit and by his willingness to do anything he can for the good of our churches. The next meeting of our Congregational Club is to be made a welcome to him. At this club we hope also to have distinguished visitors from the East and West to add their words of welcome to those of our own ministers.

A New Pastor.

In the Rev. William H. Manss the Church of the Redeemer has finally obtained a successor to Rev. Dr. C. L. Morgan, now of Jamaica Plain, Mass. Mr. Manss is a young man of much promise. He is of Lutheran parentage, and has had an experience of two very successful years in the Lutheran ministry. Conscientious scruples have led him into the Congregational fold, where he will meet a warm welcome and where he will be entirely at home. Mr. Manss was educated at Wittenberg College, Springfield, O., and at Yale Seminary. Here he was for a year Dr. Newman Smyth's assistant. He then studied in Berlin for two years, taking special interest in historical studies and in listening to the lectures of Professor Harnack. In his new field Mr. Manss has received an enthusiastic welcome, and will find work that will tax all his energies. We are fortunate, too, this year in receiving to our ministerial forces such men as Dr. W. A. Waterman, lately of Genesee, Rev. Mr. Silcox of Montreal, and Rev. Mr. Blanchard of Iowa, who takes the Covenant Church made vacant by Mr. Fifield's removal to the Warren Avenue Church.

A word more may perhaps be allowed as to the branches of the Union Park Church, which now have been recognized as independent organizations. Both have started with every prospect of success. Both have pastors who are earnest, faithful and able men. At the recognition of the Oakley Church Dr. Noble preached the sermon. At the recognition of the Porter Memorial Church, Monday, Dr. Goodwin preached and Dr. Noble gave the address to the people. Into the building which this church occupies Dr. Noble persuaded his own church to put \$18,000, and now they have the satisfaction of knowing that a church with more than a hundred members is ready to take up a work which began very quietly only a few years ago, and which has grown very rapidly. In fact, the story of this mission, which we trust will soon be written out, reads almost like a romance. For some time the mission was held over a saloon, the only place that could be obtained for it, and which its owner said would give tone to the saloon! It has given tone to the entire neighborhood, and more missions of this sort would give tone to the entire city.

Notes from Iowa.

Mrs. J. K. Nutting was last week ordained as pastor of the church at Osage. The decision of the council was unanimous. Mrs. Nutting is the only woman in the State who has a regular pastorate, although two other women have in years past served churches for a time. Mrs. Nutting was formerly a missionary of the American Board and, since her return to this country, has exercised her gifts in the care of several churches in Iowa with great acceptance. She is universally esteemed and honored.

Added interest is taken in the local association meetings of the State. The societies of Christian Endeavor now send delegates to these gatherings and sometimes fill half a day with reports and discussions pertaining to their work. The life and enthusiasm these young people bring are of great value. This was specially the case with the recent meeting of the Mitchell Association.

A Model Home Missionary.

Years ago, the Rev. John D. Sands, now of Belmond, was pastor of the entire county

in which he lives. He used to preach every evening in the week, returning home Friday to prepare himself for his own people. He is now over eighty, but preaches every Sunday like a young man, performs his part in all the associational meetings and has the satisfaction, not only of serving a self supporting church, but of looking upon eight churches which have grown out of his labors. Surely it is worth while to be in the ministry, if one can do work like this. Able to preach in three different languages, he may well be called the "model home missionary."

Chicago, Oct. 9

FRANKLIN.

CURRENT THOUGHT.

AT HOME.

Rev. Dr. Washington Gladden, in the *Christian Advocate*, says: "To those who accept Christ as Master the theory of socialism will stand or fall by our interpretation of his law. If pure altruism is what Christ enjoins, then it is, at least, probable that the socialistic program marks the direction of the progress of his kingdom, while if his law co-ordinates a rational self-love with the love of our neighbor, and recognizes the self-regarding virtues as equally essential in the Christian character with the virtues of benevolence and sacrifice, then the Christian society will rest upon other foundations and assume other forms; private property and individual initiative will be preserved and combined with a large measure of social co-operation. . . . For myself, although I speak with much reserve, I must say that the older interpretation of Christ's law seems to me the truer; and that a genuine self-regard appears to me to be as truly enjoined by Christ as is self-sacrifice. The contrary arguments impress me, but they have not yet convinced me. . . . I must love myself as my neighbor, and for the same reason; I, not less than he, am a child of God. I must love myself, therefore, as I love A; I must love myself as I love B, C and D; I must love myself as I love all those countless millions present and future. The accumulation of self-regard would seem to be ample under this law. The *reductio ad absurdum* only serves, however, to show the folly of applying to the spiritual life the laws of a quantitative logic."

Prof. G. T. Ladd of Yale, in the October *Educational Review*, says a truly liberal education includes, as essential to it, the prolonged and scholastic pursuit of three subjects, or groups of subjects, viz., language and literature, mathematics and natural science, and the soul of man including the products of his reflective thinking. He insists that the practical consequences of retiring the study of classical languages from the curriculum of a liberal education will be something quite incalculable in the way of wresting from those who call themselves cultured the "key to every form of good literature."

The *Northwestern Christian Advocate* is optimistic. It "hopes to hear that every offset from every church has returned to its parent. We want all Baptists to get together. The wonderful variety of Presbyterians should go home again. The Congregationalists will presently go back to their various fountains in all churches. All Methodists will presently reassemble, and the duty ought not to be difficult, since no Methodist division has ever resulted from doctrine. Church polity alone is responsible for the score of Wesleyan 'split-offs.' We have been so sure that the New Testament prescribes no specific form of government that we have excessively abandoned the shaping of polity to human preferences. Some other churches have been so sure that there can be but one divine form of church that they have allowed the form to overshadow the spiritual substance. A new chapter in the humane element of church history is about to open."

ABROAD.

Rev. Donald Macleod, brother of Norman Macleod, and the moderator of the Church of Scotland, does not speak hopefully of Presbyterian unity in Scotland. To a *Christian Commonwealth* reporter he says: "I know the mind of the church as well as any man, and I have no hesitation in saying that if Free Churchmen, after having utterly refused all our overtures for reconstruction, and for meeting their views in every possible way consistent with the existence of the establishment and the preservation of the endowments, managed to bring about disestablishment by getting the question mixed up with matters which have nothing to do with it, our church would be very unwilling to unite with people who had resorted to such tactics. There is also a wide divergence in principle between us and those who, under the name of religious equality, advocate state secularism and the banishment of religious views from the schools. . . . But it is quite a mistake to suppose that we are moving towards Anglicanism. We are rather restorers of the earlier practices of the church. John Knox and the reformers had their liturgy. The habits which have been regarded by outsiders as characteristic of Scotch Presbyterianism are rather a legacy from the English Independents of Cromwell's time than an inheritance from our forefathers."

Prof. W. T. Davidson, the British Wesleyan scholar, in *Zion's Herald* discusses Church Unity and uses the translation into English and publication of Professor Harnack's book, *Sources of Apostolic Canons*, as a silent but potent influence, working toward church unity: "The dry ecclesiastical regulations yield up their buried secrets and a living church appears, with a living, growing developing ministry, the meaning and laws of development being gradually made plain. We need not overrate the importance of the pamphlet here worked up into a book. . . . Professor Harnack is not infallible. Some of his conclusions in this particular instance will be questioned, though his chief positions are unassailable. But the point about which there is no doubt whatever is that the historical method in its application to early church history is rapidly making quite impossible many of the assumptions concerning episcopacy, ministerial orders and kindred topics which were set up to promote church unity, but now are effective barriers against it."

RESCUED MEN: A SOCIAL STUDY.

BY ROLLIN L. HARTT.

There seems to be, among Christian people, a very general skepticism in regard to the efficacy of rescue work. Although Jesus repeatedly insisted that his mission was principally to the lost, the church is still reluctant to devote its energies to this phase of the Master's cause.

I am not ready to believe that such reluctance indicates unwillingness to undertake difficult service or lack of faith in the power of Christ, but a want of confidence in the methods of rescue missions. I hope in this study of rescued men to give currency to a mass of facts that bear upon the problem. My inquiry has followed two lines—the relation of rescued men to the criminal class, and the relation of the mission to the gold cure.

Modern specialists in criminology have made large contributions to social science. They have shown us that the typical criminal is defective, not only morally, but physically and mentally as well, though notable exceptions are not wanting. Anomalies in physical structure, want of vigor and consequent inertia, slouching gait and general depression are common characteristics of

constitutional criminals. Emotional instability shows itself in their love of orgies, in their craving for stimulants and in the vicissitudes of prison life. Their mentality is generally below the average, and even in rare cases bordering on idiocy; so that the modern reformatory employs kindergarten methods to arouse the intelligence of the very lowest grade of convicts, finding them incapable of such simple mental processes as the perception of color, form or distance. Eighteen per cent. of the convicts at Elmira can neither read nor write. A large proportion of criminals have lacked home training, and, as one of them says, were "not brought up, but kicked up"—too often the wolf-reared children of intemperate parents. Many of them have no honest means of support, never having been taught a trade. Almost without exception they are woefully short sighted, and it is for this reason that threatened penalty is no effectual deterrent of crime. Morally these men are commonly weak, rather than vicious; unable to resist temptation, rather than deliberately setting themselves against the right, though to this generalization the desperado is a striking exception. They are lacking in natural affection, pity for their victims and the sense of remorse. They regard punishment as injustice, regret that their crimes were not greater, and if they show shame it is not at the deed but at its detection. Inordinate vanity is common to the criminal class, and they have an aristocracy of their own in which the most desperate take highest rank. Extreme selfishness, blind to the consequence of indulgence and utterly regardless of the rights of others, constitutes the criminal an anti-social member of society. He is, in short, a bit of social wreckage, the result of abnormal conditions in ancestry, nurture and environment. These statements, however, must not stand unqualified, for a man may belong to a distinct class without bearing all the marks of the type, and so there are criminals who only partially share the characteristics of that class.

We are now ready to ask, Who are the men who are permanently redeemed in the rescue mission? I am confident that there is but one answer, They do not represent the criminal type. I have known many redeemed drunkards, once jail birds of low degree and saved from the depths of degradation, but I have yet to meet the genuinely saved man who has the physical, mental and moral traits of the typical criminal. Thousands of criminals visit our missions, but the rescued men are of quite a different stamp.

Rescued men are generally of a high grade physically, capable of great endurance, and possessed of a fine nervous organization and a corresponding capacity for work. Their past life seems to leave little trace upon them, except that it sometimes makes them look older than they really are. The mental make-up of redeemed drunkards is almost without exception above the average. I have been told of cases where illiterate outcasts have been saved, but I never knew one. On the other hand, it is not uncommon to find among mission converts men who were once successful lawyers, physicians, business men and even preachers, and who were rescued from the most awful ruin and restored to lives of honor and integrity. The mass of rescued men, however, is composed of the artisan class. Their story of former prosperity might be

doubted but for their very evident ability to regain all they had lost in the way of worldly success. Not only are mission converts men of bright minds, but they are also very good speakers, rapid in thought and often eloquent in expression. Morally, the drinking man is not always so bad as is commonly supposed, for no man is willingly a drunkard. The best temperance sermons are preached in saloons by drinking men, and it is a matter of common knowledge that a drunkard "swears off" after every debauch. But for the accursed alcohol habit and the low tastes that go with it, many of these inebriates would be respectable men. Those who eventually escape from the bondage of intemperance are men of keen moral sensibility, full of remorse, and with an intense desire for a better life. Almost without exception they have received religious training in their youth. It is exceedingly rare for ruined boys or very young men to be rescued, for while the drinking life is still attractive few can be induced to leave it. As a rule, it is only when a man is utterly a wreck that he turns to God for help, and then it is a final choice between salvation and suicide. I have never seen the religious nature stronger than in redeemed drunkards—their prayers are fervent, their testimonies glow with joy and thanksgiving and they sing with all their hearts. Indeed, a rescued man must be a thorough-going Christian, never cold or indifferent, or he will inevitably fall back into the abyss.

I can think of only one trait that would identify rescued men with the criminal type, namely, short sightedness. This is the secret of their downfall, and yet I believe that it is modified somewhat by youthful conceit. When they began to drink they foolishly thought themselves secure where others had been ruined.

The common testimony of rescued men is to the effect that they have lost all appetite for liquor, and it is this that leads me to speak of the gold cure. In cases where the difficulty is purely physical—appetite and only appetite—medical treatment is successful, and, I believe, permanently so. Yet the sad fact remains that while drunkenness is a disease, it is often—perhaps generally—a sin at the same time, for the trouble is not mere love of alcohol; it is also the love of the saloon with its vile company and all the evil influences that center there. Take away the appetite and leave the love of the gin palace, and your cured man is utterly miserable. You have taken away all his pleasure at a single stroke, and unless you can give him a new life such as the redeemed man has, it is only a question of time when he will go back to his old ways. I believe, however, that among the men who try to escape from drunkenness through the mission and fail (and their name is legion) the gold cure might well be employed in conjunction with the spiritual agencies of rescue methods.

What, then, is the lesson of this study of rescued men? I think that it teaches us four things. (1) That rescue work is not irrational. Degraded to the rank of criminals, yet with capabilities far beyond them, is a large class of men who can be successfully reached by city missions. (2) That the gold cure avails only in those cases—and they are comparatively few—where the disease is entirely physical. It is, therefore, not to be substituted for the mission in the majority of cases, but may well be

used as an adjunct in rescue work. (3) That religious work among children is of the utmost importance, for only men who have had early religious training have any fair chance of redemption. (4) That the typical criminal stands in need of great assistance before he is in any condition to receive salvation. I know that this is a dismal view of the case, but it is certainly the only inference to be drawn from the results of criminology. The low-grade offender is defective in body, give him gymnastic training and military discipline; he is ignorant, educate him; he has no trade, teach him one. To make this effective the process must be begun early and carried on by the state, not the church, for coercion is necessary. That such work is possible is evidenced by the unparalleled success of modern reformatories. The church will find an open field for service in aiding the discharged convict as he leaves the reformatory to re-enter society, strengthened in every way and prepared to begin life anew. Strong religious influence can also be brought to bear upon the inmates of such institutions while the disciplinary course is in progress.

Perhaps the reader will think that this article denies the universality of Christ's call to redemption. I should be sorry to be thus misunderstood. I believe that the gospel of Jesus is more than the preaching of the word; it is the bringing of salvation from every earthly ill. Social science is teaching us day by day how to "become all things to all men," and so to make effectual through consecrated wisdom and unselfish service the saying of our Redeemer, that he was "come to save that which was lost."

A DAY AT SAMOS.

BY A. E. D.

The ideal of sea travel is a journey along the coast of Asia Minor and among the islands of the Aegean Sea. The steamers of the Messageries line take about eight days, going from Beirut to Athens, calling at various points on the way. It was noon of May 10, a beautiful summer Sunday, when the Senegal, with *The Congregationalist's* party, passed quietly out from the Bay of St. George over a sea of glass, and the city of Beirut, the curving shores, the sloping hillsides green with mulberry trees and gray with olives and dotted with villages, and the white summits of the Lebanon range withdrew into dimmer distances and finally blended into the far blue sky and vanished like a delightful dream vision. Noiselessly almost as a phantom our ship sped on, as day vanished into night with air so soft and still that the passengers were reluctant to turn from the twinkling stars and dim outlines of distant shores, and morning disclosed new beauties of islands with deep bays and green fields and white villages, the snow-clad Taurus Mountains, or rocky cliffs lifting their bare brows out of the smooth sea.

Tuesday morning we dropped anchor in a deep bay framed by hills, just opposite to the town of Vathy on the north side of the island of Samos. Here the people are all Greek, and it was a relief to be once more in a town without minarets, mosques, lepers or beggars of any sort. The contrast between the life of Greece and Palestine cannot fail to suggest the marked difference between the conditions in which the gospel was first given and those which

Paul and his fellow laborers found when they went to Asia Minor and Europe. In Palestine "the poor ye have with you always." The lame, the halt, the blind are always at hand. The hungry beggar watches you at every meal, and cannot understand that you have any rights of privacy, since he claims none for himself. Even the sheik is on the watch for a gift, and the look of dependence is on every face, while nowhere is there any sign of pride of citizenship. But in the clean streets of Vathy are frank, open faces. The white houses, though small, are inviting. We climb the steep hillside and meet boys and girls with schoolbooks in their hands, which they are pleased to show us. They read to us in modern Greek and in simple English, till we turn away and come out among the vineyards which spread over all the southern slopes. Horace sang of the Samian wine more than nineteen centuries ago and it is famous still.

Away on the summit of one of the nearest hills is a row of windmills, catching enough of the breeze to grind slowly their grists of grain. There a little group of us sat down to talk over the affairs of the island. Straight down the streets we looked as they stretched away and spread out into the level space by the sea. Our ship, most conspicuous of the few craft in the harbor, was taking on 350 great casks of wine. Rugged mountains rose behind and beyond us, the highest, Mt. Kerkis, 4,725 feet. Samos is about twenty-seven miles long, and at one point fourteen miles wide. Its history stretches back 3,000 years, and its period of greatest glory was more than five centuries before the Christian era. Then Samos had a great navy, and here the first triremes were built. A Samian was the first Greek who sailed out beyond the Pillars of Hercules, one of which is Gibraltar. Over yonder, where the island comes within a mile of the mainland of Asia Minor, the great battle of Mycale was fought, 480 B.C., which freed Samos from Persia and opened the way for it to enter the Athenian confederacy.

Here Herodotus, the father of history, made his home, and he tells us that the temple of Hera, which stood close to the shore near the ancient city of Samos, was the largest he had ever seen. It must have been immense, for Herodotus had seen the vast temples at Karnak, whose ruins surpass anything of which we know. Hera was a goddess much like Diana of Ephesus, which city was then a seaport almost in sight from the hills of Samos. Diana's temple, built after the time of Herodotus, was larger even than Hera's, of which one solitary pillar still stands to mark the place of its ancient splendor. Here Polycrates won renown as a tyrant, a warrior, statesman and man of letters. Here Pythagoras the philosopher was born. Here Anthony and Cleopatra once spent a winter together, and about seventy years later Paul the apostle, coming down from Philippi on his way to Jerusalem, spent a day [Acts 20:15]. Samos was then a free city in the province of Asia.

Samians fought bravely during the Greek war of independence, taking a prominent part in the famous battle near by against the Turks in 1824, and they look as though they could fight well now. Though nominally belonging to Turkey, they acknowledge no allegiance beyond paying a tribute of about \$9,000 a year to the sultan, who

nominates their governor. But the governor is elected by the people and is controlled by a council and assembly chosen by the people. Thus it is practically a little republic, with a population of about 42,000, some 7,000 of whom live in Vathy, the seat of government.

It was after noon when we went down the mountain side, stopping here and there to test with pleasant people our scanty knowledge of the Greek tongue, the small value of which was mostly vivified by a pronunciation which made the inhabitants smile. Church spires and schoolhouses showed the prosperity of the country. In a wineshop sat a Greek priest with his tall cap, surrounded by a group of his parishioners smoking. The French postmaster courteously supplied us with a collection of surcharged stamps. The islanders maintain a free postal service between the four principal towns on the island. We would willingly have lingered longer, and would not have been reluctant to dwell a while in so picturesque a country, with such attractive inhabitants. The sun traveled too fast, and as his latest rays sent ruddy tints over sea and sky and changing outlines of the mountains, we sailed away toward Smyrna, only reconciled to parting from Samos by the thought that better things were in store for us.

STRONG AND DON'T KNOW IT.

BY REV. W. F. MCMILLEN.

Within the year there have appeared in *The Congregationalist* several articles on the problem of the weaker churches, all of which I have read with great interest. But there is still another view of the subject which ought to be emphasized. I am fully persuaded in my own mind that many of the so-called "weaker churches" are strong and don't know it. They need somebody to tell them. For example, a church of this class, located in the heart of the Western Reserve in Ohio, celebrated its fortieth anniversary more than seven years ago. During the period of forty years this church had twenty seven different pastores, the longest covering about five years. Nearly all of the last fifteen years it was supplied by students from the seminary, and for part of the time by neighboring pastors. The average salary paid per year was about \$300, and it was with great effort that this amount was raised. Contributions were taken annually by the church for three of our benevolent societies, amounting in all to less than fifteen dollars. These facts relate especially to the year preceding the anniversary.

About this time the attention of the church was called to certain other facts. The taxable value of the property in the village and including the farm lands within a radius of two miles around, to say nothing of the selling price, according to the judgment of three competent men, one of them not a member of the church, was at the lowest estimate about \$500,000. This half-million dollars was yielding annually for the propagation of the gospel—and including the pastor's salary, which is not benevolence, since we are supposed to get value received for what we pay the preacher—less than \$400. It seemed like a paltry sum. These facts, presented in connection with a sermon preached on self-sacrifice and systematic giving, aroused the church to immediate action. It stood alone in the

field with less than eighty resident members. Of these a large per cent. were not rendering any practical service to the church, financial or otherwise. They were visited and the claims of Christ and the church strongly and repeatedly urged upon them, until every member, rich or poor, pledged to contribute weekly toward the current expenses, which now were a little more than doubled.

A schedule of benevolences was adopted in both church and Sunday school, including all the seven societies, and the contributions increased fivefold over the previous year, besides nearly doubling the offering made by the Ladies' Society. A Young People's Mission Circle and Children's Mission Band were organized, and each raised upwards of twenty dollars. The same year a much needed lecture-room was added to the church building, costing \$700. All told, this field raised and paid over in cash about \$1,500, as against less than \$400 the previous year, and there were no large gifts, simply the gifts of the people, of all the people. This had its legitimate result, for that year there were about forty additions to the church on confession of faith. At this juncture the church was led to believe that a resident pastor could be supported. The right man was found, began work at once and has now been there more than seven years—the longest pastorate the church has ever had. Again and again I have visited churches where I believe similar possibilities existed, and where, with proper leadership, like results might be obtained, but the church and pastor seemed entirely unconscious of the situation.

There are three distinct features of church work. The first pertains to the church itself, its own membership. This includes everything that belongs to good house-keeping, and means a church whose every member is thoroughly alive and identified closely with its own work. The second feature is the evangelization of the community within the bounds of its own legitimate parish, occupying the whole field. In many parishes whole families are neglected, and some are allowed to hold church letters for months and even years, while the preaching service, Sunday school and prayer meeting go on year after year with about the same attendance; whereas, if the whole field were properly worked, all these services might be doubled in their membership. The third feature of church work is to reach out beyond its own membership and the immediate community and to become identified with the work of saving the world. The mission of the weaker church is the same as that of the stronger church. It will be required in its measure to do its whole duty, and nothing short of this will suffice.

It is an advantage to the weak church to have as its pastor a young man full of faith and energy, who plunges in and does things that need to be done in spite of the slow and dreamy church members. He hustles about through the little parish and gets a complete list, alphabetically arranged, of all his members and congregation, and lays out a definite plan of work for each one to do. A new spirit comes over the people and new interest is everywhere manifest; people go to church who have not been there for years; and then, to cap the climax, the minister pleads earnestly for missions at home and abroad, and the largest collec-

tions are taken that have ever been reported. Church members consecrate themselves to the work of teaching in the Sunday school, young men to the ministry, and young ladies prepare to go as missionaries. Well, brethren, this is needing to be done in ever so many churches! It is on this broad basis that they will succeed, and only this, both minister and people. One such young or old man can serve two or three churches to advantage. Then let both the young and the old men lead the way to these weaker churches. Don't be afraid. The field may be larger than you think.

A STATE ANTI-SALOON SYNDICATE.

BY HOWARD H. RUSSELL, SUPERINTENDENT OF THE OHIO ANTI-SALOON LEAGUE.

A strong and suggestive editorial in *The Congregationalist* of Aug. 1 advocated "co-operation for moral ends." As corporations, trusts and combinations have succeeded by a union of forces in the commercial world, so, it was urged, the powers of righteousness should be mobilized and federated for greater moral victories. The municipal reform achieved at Cambridge, Mass., was cited by the editor as the fruits of such a federation. The purpose of this writing is to recite how a great revolution against the liquor domination has broken forth and gathered headway in Ohio during the past two years. The power and promise of this new belligerent upon the old arena of temperance hostilities are found in the very fact that there has been effected a powerful combination of hitherto scattered companies, squads and private soldiers, who, under one central management, are being drilled and disciplined and deployed against the common foe.

The Ohio Anti-Saloon League was organized at Oberlin, the birthplace of other reform movements in the past. The constitution of the league proposed at the outset "to combine and concentrate the various temperance organizations and individuals of the State along such lines of work as all can unite upon" against the traffic in intoxicating liquors as a beverage in the State of Ohio. It was proposed to make the organization interdenominational and omni-partisan. The political purposes of the league were carefully defined in the following declaration: "The league shall form no political party. It shall seek affiliation with and aid from no political party as such, but shall endeavor to influence and secure the support of the individual members and officers of all the political organizations of the State." As the name implies, the league concentrates its operations against the saloon. A State superintendent was elected with the understanding that he give his whole time to the work, and a central headquarters was opened at the capitol of the State. This was in September, 1893. Amid many difficulties, arising from the apathy and discouragement of the people, seventy-five organizations were formed before the next session of the State legislature, which met in January, 1894. The whole power of the new organization was then turned into legislative channels. At the adjournment of the legislature, organizing work was vigorously pushed until at the present time, two years from the beginning, there are now nearly five hundred branches co-operating with the central organization.

Four departments of permanent work are

zealously advocated and kept active by the officers of the State department. First and foremost the agitation department. In this department we stimulate each organization to hold regular public union anti-saloon meetings, and as far as possible the State superintendent co-operates with each local league in securing speakers to address the meetings. Each league is visited once a year, or oftener, by one of the field secretaries of the league. Seventeen hundred such meetings were conducted directly under the auspices of the State department the first year, and the second year over six thousand meetings have been held. Quartets and solo singers have accompanied the speakers to add attractions to the meetings. Anti-saloon Sunday is one of the special features of our work in the agitation department. This means that on a given Sunday all the churches in a locality set apart one of the services of the day as an anti-saloon anniversary, and the address or sermon is delivered by one of the salaried or volunteer speakers for the league. The anti-saloon medal contest, similar to the Demorest contest, except that non-partisan selections are spoken, is also doing valuable agitation work. Over two tons of tracts have been purchased and are being circulated throughout the State. The aim of the league is by aggressive and persistent and united agitation to arouse and keep alive a vigorous public sentiment against the liquor habit and traffic. In this way the league aims to secure both the enactment and enforcement of law through a stern and steady public demand.

Our second department is the department of law enforcement. In the enforcement of law the anti-saloon league does not make use of the Law and Order League methods. No detectives or lawyers are employed, as a rule. The theory of the league is that the executive and police officers of the town or city have been elected, sworn in, and are being paid to strictly enforce the laws of the State and ordinances of the town. By the federation of all law-abiding citizens we have been able in many cities and towns of Ohio to secure the faithful enforcement of law by the municipal officers; or, in case of their refusal or neglect to enforce law, we have defeated them at the primaries or polls and secured the election of officers who would perform their duty.

There is also the department of legislation. In the last general assembly our young organization took an active and forceful part. We were able to prevent the enactment of three legislative bills which were sought for by the Liquor League of the State. We also secured the enactment of two wholesome laws of decided advantage to the cause of temperance. The most important measure introduced by our league at the last assembly was known as the Haskell Bill. This bill provides for local option for counties, cities, wards of cities and incorporated villages and townships, with a vote recurring every two years upon the Australian ballot. When this bill is enacted into law, it is anticipated that nearly two-thirds of the geographic territory of the State will be placed under prohibition at the first vote thereunder. The bill was forced to a vote in the house at the last session, but failed of the necessary majority. A bill providing for similar features will be introduced by the league at the coming assembly, which meets next January. We hope that Ohio will at that time

take her place in the honorable list of such States as Georgia, Mississippi and Arkansas, where the reform has been pushed rapidly forward through similar methods of legal treatment.

Our financial department has been systematically and successfully conducted. The league is supported by voluntary subscriptions of its members in all parts of the State. Monthly subscriptions, payable quarterly for a year, are given in the public meetings of the league, and are collected by local collectors, who receive a small per cent. for their services. Some generous subscriptions have been made by level headed business men, who have recognized the common sense methods and business system of our league. Several thousand persons have given smaller sums. The first year an aggregate of \$8,000 was raised, and the present year, closing with this month, an aggregate of about \$24,000 has been received and disbursed by the State treasurer. The State finance committee of our league is appealing to the people of the State for \$40,000 for the support of the work the ensuing year.

The various departments of work of the league have been carried forward by able men, who have been called, one after another, to serve as field secretaries, until we now have fourteen salaried workers in the headquarters' offices and in the field giving their whole time to the work. Several of them are successful ministers, nearly all are college bred men, and the anti-saloon cause has been dignified by thus systematizing the work and carefully choosing reputable and talented men to carry it on.

The results of the work of the league have in every way accorded with the hopes of its projectors. Over two hundred saloons—a mile of saloons—have been thus far closed by the direct work of the league, and many more have been closed or compelled to observe the restrictions of the law through the better enforcement of the statutes throughout the State. In 1893, when the league was organized, there had been an increase in the State year by year, for the five years preceding, of over four hundred saloons per year. There has been a reduction in the number of saloons of over four hundred since the league was formed. This prohibition of saloons has been brought to pass in various townships and municipal corporations of the State by the use of the present prohibitory statutes—the township and local option law and the "council" features of the Dow Law. The Ohio State Liquor League has just held its annual convention at the city of Springfield. The president's address was devoted chiefly to sounding an alarm to the trade. He reminded the delegates of the powerful organization now arrayed against them in the Anti-Saloon League, and viewed with special apprehension the possible legislation of next winter.

The good effects of the work of our organization would have been utterly impossible without the federation of the anti-saloon forces of the State. Such a federation would have been impossible at the present time upon any other basis of action than that contemplated by the constitution of our league. We enlist our members without regard to their political relations. Our State board of trustees, and every local executive committee, is made up of the members of all the various political parties—anti-saloon Republi-

cans, Democrats, Populists and Prohibitionists work side by side against their common foe. A most blessed fellowship has been formed of the members of the various conflicting faiths of Christendom. Catholics, Jews and Protestants are mustered together in a common warfare. Leading men of all the Protestant denominations are warmly co-operating in the local and State management. Within the past ninety days the three prelates of the Catholic church of Ohio, Most Rev. Archbishop Elder of Cincinnati, Bishop Watterson of Columbus and Bishop Hortsman of Cleveland, have all heartily indorsed the methods of the league and the principles of the Haskell Local Option Bill, and have consented to co-operate in the work. Bishop Watterson has made several very strong addresses in the largest cities of the State, and many of the leading priests have joined heartily in our meetings upon the same program with Protestant ministers, appealing to the people of all religious faiths to support our league and legislative bill. At the annual State meeting of the Catholic Total Abstinence Society, the State superintendent of our league was unanimously elected a fraternal delegate and invited to a part in the discussions of the body—an unprecedented but hope bearing incident. The political assimilation of the members of the various political parties is well attested by the fact that recently an appeal, on behalf of the Anti-Saloon League, was made by the presiding elders of the Methodist church to the pastors and members of that denomination in their districts, and this appeal was signed by every white, colored and German presiding elder in the State.

Our federation of the forces of good citizenship against the saloon is no longer an experiment. It is already a demonstration. Let such an aggressive combination be formed in every State; let the tocsin of our league, "The saloon must go," ring out in an interstate or national unison, and a better day for temperance will be speeded throughout the land. Under the blessing of Almighty God, unity and persistency will bring victory!

CONGREGATIONALISM IN THE MARITIME PROVINCES.

In Lower Canada our denomination is not very strong, but as it has the oldest church in the Dominion, and as the early fathers of our order had enough influence to secure religious liberty in "the magna charta of Nova Scotia," it deserves our notice at least. A few students of denominational history know that as early as 1597 people, "falsely called Brownists," sought and obtained permission to settle in Canada, that a number set sail, that part of them were shipwrecked off Cape Breton, that the rest were captured by Spaniards and that thus eastern Canada failed of being a northern New England.

In quaint, old Kingsport on the Basin of Minas is a little church of forty members that claims an older history than all the other churches of Nova Scotia or of Canada. Only a few years younger is "Old Zion," in Liverpool across the peninsula, a church that has seen many vicissitudes and that just recently lost its stately edifice by fire the second time. Another stronghold in Chebogue in the west looks back 100 years. At the time of the Revolution these children of New England patriotism and democracy fared hard in loyalist times, and in the fierce fights of denominationalism, for which Nova Scotia is noted, it suffered heavily. The church in Yarmouth has seen two church edifices transferred to

other bodies and one destroyed by fire, but has bravely gone to work to erect a fourth, the most beautiful stone structure in the Province. In the whole Arcadian district there are now seventeen churches, all small, but all but one supplied with pastors or ready for them. Several are already yoked together and a recent cut of one-fourth in missionary grants makes it seem that some brethren may yet be obliged to leave their fields. In New Brunswick there are four churches, of which the St. John church, in a large field and in excellent condition, is without a pastor. On Prince Edward Island we have not a church.

The Provinces of Nova Scotia and New Brunswick are associated in one union, but they contribute to the Canadian H. M. S., and through the Canadian branch to the American Board. There used to be a college for theological training in Liverpool, but it is now absorbed in the institution in Montreal, the Congregational College of British North America. We have at present no church in Halifax, the metropolis of the Provinces. The Tabernacle Church in Yarmouth is the largest in the union, the church in St. John being next.

The preponderance of English influence is seen in the fact that most of the churches use English hymn-books and four in the Provinces have English pastors. There is just now but one American pastor, but the Provinces have sent to the States such men as Rev. W. H. G. Temple of Seattle and Rev. Alexander McGregor, D. D., of Rhode Island. In Newfoundland there are four organizations, all but that in St. John's being merely mission stations. These are supported by the Colonial Missionary Society of England, all have English pastors, and they are not associated with other Canadian bodies. They have suffered much during the recent time of distress.

The 1,200 Congregational members of these Provinces, in the minority everywhere, would seem to some to have no right to exist as a separate body. Their prospects for growth are not encouraging. But as a leavening force in other bodies, as the representative of free, fresh ideas, they excel many another religious body in influence and power for good. Nowhere have we a more devoted, loyal people.

W. B. F.

THE OUTLOOK AT HAMPTON INSTITUTE.

Hampton Normal and Agricultural Institute began its twenty-eighth year of work Oct. 2, with a full corps of officers and teachers and with an enrollment of about seven hundred students, of whom one hundred and fifty are Indians. Of these about forty have come from the West, and the large number of Indian girls whose parents have been willing to send them to Eastern schools is an encouraging sign of the times. Those who have spent the summer in the North, under the "outing system," return greatly benefited by their sojourn in cultivated Christian homes.

The fact that in spite of hard times and the increased entrance fee our halls are thronged with alert and eager colored boys and girls, anxious for trades or for training as teachers, is another cause for rejoicing and enthusiasm. Hampton, realizing the peculiar needs of the negro and the Indian, is paying more and more attention to scientific agriculture, and making the work in the schoolroom more and more closely allied with that in the shops.

With the complete renovation of the academic buildings, the addition of delightful new rooms for the girls' gymnasium and cooking classes, the improvements in the printing office and other departments, and the very promising character of the new material in the way of students, the year opens full of hope and encouragement. So well planned was General Armstrong's great work that it is not only going on, but advancing hopefully along the lines of progress his wisdom had marked out for it.

Z.

The Home

WITCH-HAZEL.

The last lone aster in the wood has died,
And taken wings and flown;
The sighing oaks, the evergreen's dark pride,
And shivering beeches keep their leaves
alone.

From the chill breath of late October's blast
That all the foliage seared,
Even the loyal gentian shrank at last,
And, gathering up her fringes, disappeared.

The wood is silent as an unswept lute;
Color and song have fled;
Only the brave black alder's brilliant fruit
Lights the scar deadness with its living red.

But what is this wild fragrance that pervades
The air like incense smoke?
Pungent as spices blown in tropic shades,
Subtle as some enchanter might evoke.

Not like the scent of flower, nor drug, nor balm,
Nor resins from the East,
Yet trancing soul and sense in such a charm
As holds us when the thrush's song has
ceased.

Mysterious, gradual, like the gathering dews,
And damp, sweet scents of night,
Whence is this strange aroma that imbues
The lone and leafless wood with new delight?

And while the questioner drinks, with parted
lips,
The mystical draught—behold!
A wondrous bush, beplumed from root to tips
With crimped and curling bloom of shred-
ded gold!

Not even the smallest leaf or hint of green
Is mingled with its sprays,
But every slender stem and twig is seen
Haloed with flickerings of yellow blaze.

What wizard, wise in spells of drugs and gums,
With weird divining-rod,
Cajures this luminous loveliness that comes
As if by magic from the frozen sod?

Fearless witch-hazel! braver than the oak
That dares not bloom till spring,
Thus to defy the frost's benumbing stroke
With challenge of November blossoming!

And yet it has an airy, delicate grace
Denied all other flowers,
And lighs the gloom as some beloved face
Dawns on the dark of melancholy hours.

Miraculous shrub, that thus in frost and blight
Smiles all undismayed,
And scatterest from thy wands of golden light
A sudden sunshine in the chilly glade.

Sprite of New England forests, he was wise
Who gave thee thy quaint name,
As, threading wind-stripped woods, with awed
surprise,
He first beheld thy waving fan of flame.

—Elizabeth Akers, in *Century*.

Many statements in the New Testament, which at first seem to be contradictory, will, upon analysis, be found to be in beautiful harmony with each other. When Paul asserts that each man must bear his own burden and yet exhorts us to bear one another's burdens, he simply recognizes the true relation between self-reliance and sympathy. It is clear that unless we have grown strong in carrying burdens for ourselves, we can render little service to our neighbor, who is struggling under the weight of his own. In other words, the measure of our helpfulness to others is in direct proportion to our personal courage in bearing trials bravely ourselves. One effective way for developing the kind of

fortitude which shall thus bless other lives is to cultivate a reticence of speech concerning our small worries and anxieties. We only emphasize them by giving them expression. Many a difficulty disappears when we resolutely shut our lips and refuse to let its existence be known. A habit of resistance is thus formed which gives a certain moral hardness to our character that could never be acquired by pouring the tale of our incipient woes into somebody's ear.

Compared with the agitation in New York a few months ago there seems to be only a languid interest in Massachusetts concerning the forthcoming vote on woman suffrage. In New York city what is technically called "society" was about evenly divided on the question, but the corresponding class in Boston is almost a unit in opposition. It may be purely accidental, but it is certainly noticeable that the executive committee which represents the remonstrants in the old Bay State is composed, with scarcely an exception, of wealthy women. This fact gives point to a recent query of Col. T. W. Higginson in *Harper's Bazaar*. He says: "The woman whose whole career has been sheltered and petted, who has moved in a charmed circle, who has never earned a dollar for herself—how can she grapple with a new step in social progress like one who has had to struggle from early girlhood for subsistence, for education, for a career?" He also notes the absence of literary women, artists, teachers, business women, labor reform advocates, temperance women, clergymen's wives and leaders in movements like the Christian Endeavor among the remonstrants and, comparing the two lists of names, he inquires: "Can any one doubt which list, on the whole, represents the spirit of the future?" Yet he gives the conservative women credit for greater consistency. They object to suffrage *per se* while its advocates are too apt to make it a means to some secondary end, like prohibition or Sabbath reform or some other excellent measure which they wish to carry. In his judgment this tendency to lay emphasis on side issues is the greatest obstacle to the success of woman suffrage, in the Eastern States, at least.

FRIENDLY LETTERS.

BY ANNA L. DAWES.

Letter-writing is a fine art and volumes are constantly being written on the subject. A new collection of letters and new essays upon them appear every season, and along with these more ambitious models we find Complete Letter Writers of every style and kind, suited to Beacon Street or the Bowery. And yet every one of these volumes fills an undoubted need. After all, letters are as individual as the senders, and this fact must be the basis of everything that is written about them. The first condition, and the last as well, is that they shall represent the remarks of the writer on any given subject.

The difficulties that beset the unaccustomed correspondent are, of course, subject and expression. What shall I write about? And how shall I say it? As to the first, ask yourself the question, What does my friend want to hear? It goes without saying that she wants an answer to her last letter. Find that—it ought to be lying on your desk—answer all her questions and comment on

what she has related. This makes your letter really an answer to hers, keeps up the communication between you and serves instead of a conversation. Moreover, it prevents your talking of your own interests only—a thing fatal to an interesting letter.

In pursuance of this subject—the special interests of your correspondent—enquire for her family, such of her companions as you know and those matters that specially interest her. Do not forget that she took up a certain line of reading last year, or that her mother showed you the new garden when you visited there, or that her father was lately elected mayor of the city. From these things, which make up her interests, turn to your own, for letters express the give and take of life even more than personal intercourse, and in no other way can your friends keep *au courant* with your life except by these same sheets of paper, so eagerly looked for, so often bitterly unsatisfactory. Tell of your health, your own family, their welfare and their daily doings. Do not fail to mention your occupations, even though they be monotonous or trifling. Are you doing just the same things as last month, your friends want to know it. Are you interested in something new, let them know that, too. And whatever is uppermost in your life make specially prominent; not so much what is uppermost in your mind at the moment—that is, here today and gone tomorrow—but what is taking most of your thought and time from day to day and week to week. But, in doing this, let the writer stop and consider the correspondent. Most of us are many-sided and our friendships touch all these sides. This friend wants to hear what society we are enjoying, if we have been to the opera, whom we have met and our plans for next winter's gayety; that other is more serious-minded, and cares for clubs and books and is perhaps a philanthropist—she wishes to know if we have had any experiences of interest along those lines, and, at least, that we should inquire for her enterprises; another grew up beside us and only lately moved away from the same neighborhood, or perhaps we met at some vacation outing among a merry party. It is people and houses, new and old, even fences and trees, and further happenings that such friends want to hear of and not philosophy or philanthropy. But it may be that our correspondent is one whose chief friendship with us is along the lines of the inner life, whatever lines that may follow. Then the letter also should belong largely to that life, but letters of this class grow—they are not made—and need little assistance from the outside. And, again, whatever subjects seem to you fit to set before your friend, do not let them fly away like the blackbirds before you write again. Nothing is more aggravating than to become greatly interested in your friend's affairs and then hear no more about those affairs.

The second difficulty, that of expression, will vanish of itself very largely when subjects are plenty. But one suggestion will do much to drive it away. It is a very common, but very mistaken, direction to young letter-writers, "Write just as you would talk!" Nothing is more difficult to do. Only experienced craftsmen can do that. Witness the great delight of the public over the conversations in Mr. Henry James's novels, because they are so natural! But it is probable that everybody can write as they would tell a thing. Think what you

would say if you were asked to tell about any plan or occurrence or interest. Do not even try to write as you would talk, but only as you would tell about any thing that you wanted some one else to understand, and start on the basis of that particular person's present knowledge of the matter.

After all, half the battle lies in those seemingly minor matters of the mechanical appliances. You cannot write easily, though you were Mme. de Sévigné herself, if your pen does not run easily, your paper is troublesome, or your ink flowing too scant or too free. Get these things right first. Certain pens will go best with certain kinds of paper, some inks need different pens from others. The penholder and the way it holds the pen will make all the difference in the world in your ideas. And if the table shakes, it is useless to try to write the simplest epistle. Provide a convenient place to write, where everything is at hand without searching the house over for it. Have pens, penholders, ink and paper ready there, and of a kind that will go well together and suit your personal fancy. Then you will find it so easy to write your own letters that all the foregoing suggestions will be altogether superfluous.

HEADACHES.

BY FLORENCE HULL.

This affliction seems to belong to women much more than to men. There was a time when all the minor ailments of womankind were modestly and vaguely denominated "headaches"; it was thought indelicate to complain of pain elsewhere than in the region of intellect. Either a remnant of this fancy lingers among us, even in this day of widespread medical knowledge, or there is an alarming lack of sound feminine heads. But quite a valid reason for the liability of women to cerebral pains is in their greater sensitiveness to all those outer impressions which react unpleasantly upon the nervous system. The fret and wear of all the little factors of daily life bear heavily upon them because their responsibility extends over these matters, to which men do not give a thought. A woman's head often aches just because she has failed to accomplish what is expected of her, and prolonged worry may bring on one of those frightful attacks of neuralgia which, in their chronic form, baffle the most skillful students of medical science.

Neuralgia is not purely a form of nervous headache, but it so closely resembles it that only minute inquiry into the cause of the attack will enable one to distinguish between the two. It is apt to follow exposure to cold winds or dampness, but such exposure alone will fail to induce it. Its fiendish grip fastens upon the tired, debilitated nervous system, and, as it is exaggerated by any painful excitement, the first necessity for the sufferer is absolute quiet and immunity from all care and annoyance. Darkness is also desirable, as the optic nerves are apt to be more or less affected. Sometimes it is through ocular discomfort that a neuralgic headache is brought on. Some eyes suffer severely from the glare of snow or the brilliancy of gas, and experience that intense pain over the eyebrows which is called "browague." But this is a more tractable affliction than the other, and yields to the treatment of rest in a darkened room.

Heat is both grateful and curative in neuralgic attacks. The patient should

take a hot bath and go to bed between warm blankets, in a warm but well-ventilated room, and hot bandages may be applied to the head with good effect. But the following remedy is even better, and I saw it tried once with satisfaction when any drug known to the attendant physician was powerless to give relief. Heat half a pint of alcohol, and soak a yard of flannel in it. Tie it quickly all over the patient's head, completely enveloping every painful spot; then cover this with a Turkish towel to keep the fumes of the alcohol from escaping. Leave the patient quiet, and it is extremely probable that he will drop off to sleep. If it is objected that this treatment is a sort of stupefaction, the reply may be that it is far less reprehensible than employing any of the anaesthetics commonly resorted to, for the outward application of alcohol leaves no ill effects physically or morally, while chloral and antipyrine, with the other coal tar products, are pernicious in the extreme; and hypodermic injections of morphia, happily now become a mode of dissipation among certain classes, have wrought much more harm to women than they have ever accomplished of good.

Among the most frequent nervous headaches are those which result from the abuse of coffee and tea. These two adjuncts to our comfort are either foods, gentle stimulants or poisons according to the way they are used and the manner in which they are prepared. It has been a matter of long-standing amazement to me that women, otherwise intelligent and cautious, should be so obtuse as the majority of women are to the chemical composition of their favorite beverages, and so reckless in converting them from useful servants into scourges to the nerves. If coffee berries or tea leaves are allowed to stand in hot water beyond the time necessary to extract their aroma—and this takes only a very few minutes—a poison called, respectively, caffeine and tannin escapes, and to swallow this is to invite cerebral excitement and feverish conditions which only the most phlegmatic constitution can resist. Strong coffee and tea, used often to compel a wearied mind and body to "keep going," are enemies one needs to beware of, and to some delicate organizations they may be as fatal as the nicotine from tobacco.

"Sick" headaches are exquisite misery, but they are usually of shorter duration. Their immediate cause is indigestion, and they are relieved by medicines which correct the disorder of the liver or kidneys. Rest is of no use here, for active measures only will hasten the paroxysm through which the sufferer must pass before he is cured. Persons who are prone to this disorder must avoid rich and greasy food, nor should they too much indulge their longing for acids. Hot, sweet lemonade on going to bed is a good corrective, and apples, tomatoes and oranges—the last except in some rare cases—may be eaten freely, but pickles, and the spiced and fiery delights in which their pantry shelves are sure to abound, ought to be left severely alone. The neuralgic patient requires a generous, although well-selected, table, but a little fasting does not hurt the sufferer from sick headache, while outdoor exercise will greatly hasten his cure.

The infinite varieties of headache would fill a volume, and I have here only alluded to those that are best known.

Closet and Altar

Nothing can comfort me, no creature can give me rest, but thou only, my God, whom I long to contemplate everlasting.

The most frequent impediment to men's turning their minds inward upon themselves is that they are afraid of what they shall find there.—*S. T. Coleridge.*

To be filled with the Holy Spirit is to be filled with power. It is to be uplifted, relieved, vitalized, so that all life and every word becomes an effectual ministry of the gospel. We all know it. There is power in those whom the Spirit possesses, and in them only—not the power of rhetoric or learning or brilliancy, but the spell which binds souls.—*W. R. Nicoll.*

The oldest and wisest of us may be as little children in our communion with a prayer-hearing God. No errand to that mercy seat is too trivial to lead our footsteps thither. We may connect all the issues of life with the control of that overruling will. We may put our hand in that paternal hand, no matter how narrow the chasm, and look trustfully and hopefully for that availing guidance. Ah, if we could learn this lesson of filial trust at every step of our way along our earthly pilgrimage, no matter how steep or rough or obscure the path, it would guide us safely and surely home to our Father's house.—*A. L. Stone.*

I must live higher, nearer to the reach
Of angels in their blessed trustfulness,
Learn their unselfishness, ere I can teach
Content to thee whom I would greatly
bless.

Ah, me! what woe were mine if thou shouldst come,
Troubled, but trusting unto me for aid,
And I should meet thee powerless and
dumb—

Willing to help thee, but confused, afraid.
It shall not happen thus; for I will rise,
God helping me, to higher life, and gain
Courage and strength to give thee counsel
wise,

And deeper love to bless thee in thy pain.
Fear not, dear love! thy trial hour shall be
The dearest bond between my heart and thee.

Almighty God, thou art careful for us with great care: there is nothing too small for thine eye, there is nothing too mean for thy pity and thy patience. All our steps are counted in heaven. We would know the meaning of this care: in thy patience we would see thy true majesty, in thy saving grace we would behold thy true riches. Because thou art mindful of the least we know that thou wilt be mindful of the greatest: because thou dost behold and care for the fowls of the air and the grass of the field, thou wilt much more behold and care for those who are made in thine own image. Teach us that we are temples of the living God and that the Holy Ghost dwelleth in us; show us that thou art prepared to redeem us—body, soul and spirit—and to save our entire manhood from the decay and the shame of death. O, that our faith in these holy verities might be deepened, purified, enlarged, carried on from weakness to strength, and from strength to triumph, that so the world might ever be beneath our feet, and heaven might throw upon us whilst we are yet in the wilderness all the mighty power and sweet compulsions of its infinite fascinations! Amen.

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GIRLS.

BY HELEN B. SEYMOUR.

"Will you teach my class of girls four weeks, until I return from my vacation?"

"How old are they?" was the reply.

"From twelve to fourteen years."

"No, thank you. I have not enough of the spirit of self-sacrifice to do you the kindness. In fact, I despise girls of the day. They are full of twittering small talk, daft on the subject of boys, senseless on the matter of dress and altogether horrid!"

As this was in substance the negative received from three friends asked to substitute for me, I began to seek a reason for their disrespectful, not to say slanderous, mention of girls.

Is the modern girl a revised and improved edition of the girl of three generations back, or a feebler print because of worn plates? The question has the floor.

The college girl is alert, industrious and without doubt as potent in the world as her feminine ancestors, and the woman of society was never more progressive than today. Are the girls neglected in their home culture because their mothers are so decidedly women of affairs? Is it not true that girls—counting them such until the law recognizes their womanhood—are suffering today from lack of companionship with their mothers and older sisters? The new standards of living are responsible for their not sharing the home-making as in olden times. Then the wee tots were trained to help mamma with needle and about the care of the house. Ready-made garments and increased means throw many girls out of occupation, and hence adrift.

Said one mother, whose daughter was home for the long vacation: "If I survive I shall count life a holiday when Kate goes back to boarding school. I know I love her, but her restlessness is wearing me out. She is as uneasy as the wind and as unsettled as a wave of the sea." Now was not Kate actually suffering for employment? Her married sister was happy in her home cares because they were her own. If Kate had something definite to do, for love or money or pleasure, would she not be steadied and more lovable as a daughter and friend? Is it not true of girls, as of everybody, that an honorable purpose is a rudder that steers to success? Drifting may be healthful for a few days, but not for a whole vacation. Are not the mothers partially responsible for the aimlessness complained of?

Girls are by no means a hopeless problem. All giggle and are silly sometimes. All girls like dress and think about the boys. All girls like gay, good times and ought to have them. Some girls are headstrong and willful; some saucy and pert. Some are desperately lazy. Some have never learned the commandment with promise. A few are peppery of temper and jerky of manner. A few are snap dragons at home and silvery spoken in society. But leaving out the exceptionally bad and disagreeable, girls are just as well worth growing as boys.

Give them a plan of work for the poor or unfortunate and they are ready and eager to help. Interest them in a study and they are enthusiastic. Show them how to make something for a friend and they are happy. Praise them for thoughtfulness and they will give you double next time. Tell them plainly and kindly why it is not wise for

them to spend their time on the street, less grapes. This will be appreciated both by grape lovers and the housewife who has to seed the raisins before cooking. A seedless apple has already been produced, and it may only be a matter of time before the tough core will be made to disappear entirely. The navel oranges of California are nearly always seedless, and it is believed that all the other varieties can be induced to give up their seeds by proper cultivation. The pineapples and bananas have been seedless as long as we can remember, and their propagation is made entirely by suckers and cuttings. The seedless apples, grapes and oranges of the future will be propagated in the same way.

Horticulturists are also doing away with the thorns in our gardens. Nearly all our fruits in the wild state were protected by sharp thorns that grew on the limbs and branches. There are many wild varieties of pears and apples today that produce innumerable thorns of a very disagreeable character. At one time nearly all our orange and lemon trees had thorns on them, but cultivation, selection and grafting have gradually abolished them. The only fine orange trees that are now cultivated with thorns on are the mandarins, known as King oranges. Peaches, plums and apricots without pits would indeed be novelties, but it is within the range of probability that such fruits will soon take the place of our present ones.

The quality of our fruits has been greatly improved by better systems of culture, and the hardiness of nearly all fruits so increased that they will withstand the most rigorous climates in this country. The pear and apple trees from Russia and the Baltic regions are generally hardy, but small and insignificant fruit bearers. These trees, however, have been transplanted to our extreme Northern States and the fine varieties of our fruits grafted on them. The results have justified the trouble and expense. We now have hardy trees that yield fine fruits—trees that will stand the coldest Canada winters.

In regard to flowers the same marked advance steps have been made. The small, wild blooms of the fields and woods have been taken into the greenhouse and by means of good culture and selection they have been converted into large, fragrant flowers that astonish all. New organs have been produced and old ones have been cultivated out of existence. The orchid family is especially remarkable for the changes that have been created in the different members by means of hybridization. "Mule orchids" that will not produce their own kind, and are great improvements over the parent plants, command in many instances very large prices. Often they are such peculiar novelties that no imitation of them can be obtained. "Mule orchids" of this nature have commanded as high as \$5,000 a plant.

In the matter of coloring, flowers can be handled so deftly by the expert grower that any shade desirable can be obtained. The flowers gather their coloring matter from the soil, and by supplying the soil with the proper mineral constituents the colors can be intensified. Applications of iron filings to wet soil have also been used recently for strengthening the weak stems of plants. Potash, nitrogen and sulphuric acid in the most available forms are fed to the flowers to give them a rich green and striking hues. Even electricity has been called into use

GONE AWAY.

BY REV. W. T. SLEEPER.

I'm searching for a pair of eyes
Like azure seas 'neath azure skies—
Two crystal gates to Paradise—
Belonging to my little girl,
With golden hair in dainty curl,
With ruby lips and teeth like pearl.

Such dimpled cheeks one's eyes to bless,
Such polished brow, such soft caress,
Such gleeful laugh, one could but guess
The sweetness of her soul within,
Her purity from stain of sin,
Her magnet-power one's heart to win.

Hast thou not seen her, stranger? say,
Has she not passed along this way?
Her course toward yonder mountain lay.
She went away 'mid showers of rain,
And I have searched for her in vain.
O, will she never come again?

As to the ark sped Noah's dove,
White-winged has sped her soul of love
Till she has found her home above.
My passage hence may not be late.
Not long for me she'll have to wait,
And I shall find her near the gate.

THE WONDERS OF HORTICULTURE.

BY GEORGE ETHELBERT WALSH.

As we admire the great variety of flowers exhibited in the windows of florists, and eat the juicy fruits that appear on our tables throughout all seasons of the year, we little realize how much time and study have been expended in bringing them to their present state of perfection. The improvements made in fruits and flowers have been wide and far-reaching, and size, quality and general attractiveness have in some cases completely changed many of our old varieties.

Seedless fruits will shortly be a reality, and the fear of appendicitis from swallowing seeds will then no longer frighten people every time they wish to enjoy a bunch of grapes, currants or other small seeded fruits. California growers have already produced seedless grapes, but they are too small for making raisins. But by a process of grafting it is hoped that vines will soon be obtained that will produce large, seed-

for hastening the growth of the plants. By applying the arc light to flowers in the nighttime their colors are made more brilliant, and their time for reaching full-grown maturity greatly shortened.

The breeding of plants is now conducted upon lines almost as exact and scientific as the breeding of animals. Plants are raised to produce flowers in the winter instead of summer, just reversing their natural mode of life. In the summertime they are kept in dark cellars or dry rooms, where little moisture is given to them. They remain in a semi-hibernating condition for months, attaining little leaf or stem growth. When the fall months approach they are taken out and given sunlight, heat and moisture. The changed conditions are apparent at once. The plants begin to grow and bloom, and all through the winter they can be made to yield their blossoms. Moreover, the same is true of small fruits. By keeping them in the greenhouse the horticulturists can raise strawberries and grapes for Christmas just as well as for early summer. Horticulture has in this way brought the flowers and fruit, plants and trees under such control that they can be made to yield results mapped out for them beforehand.

THE TOILET.

Neither ammonia nor borax should be used for cleansing the hair.

When there is a bad taste in the mouth on rising in the morning there is frequently some disease of the gums or teeth which may be counteracted by an alkaline mouth wash. Put half a teaspoonful of carbonate of soda into a glass of water and brush the teeth with it before going to bed. This simple remedy arrests decay of the teeth and sweetens the breath.

Many a thrifty housekeeper hesitates to throw away bits of toilet soap that accumulate in the bottom of a soap-dish. These pieces may be made into cakes as good as new by simply cutting into small bits and dissolving in boiling water, a tea cup of water to half a cup of scraps. When melted stir in ground oatmeal or Indian meal to make a stiff batter, pour the mixture into cups and let it harden and dry. The result will be excellent soap for removing stains and all defiling substances from the skin, and the soap will prove invaluable for the daily use of school children. Another excellent cleansing agent for the hands is a mixture of powdered borax and Indian meal, which may be kept in a box by the sink. If white and colored soaps be melted separately, the new cakes will be more satisfactory in appearance. Pieces of kitchen soap, if not utilized in a soap-shaker, may be made over in the same way, or, if desired for scouring purposes, sea sand might be added in place of the meal.

THE KEYNOTE OF THE DAY.

Each morning a mother should prayerfully prepare for the cares and duties that are before her in the coming day. The following article, taken from *Harper's Bazar*, emphasizes the importance to the entire family of the mother's morning attitude. If she "begin the day with God," she will bring a cheerful face and unruffled spirit to the breakfast table:

In most households the keynote of the day is sounded at the breakfast table. The mother's morning mood makes the melody or the discord for the children and their father. If the mother wear a cheerful aspect, her face not frowning, but placid, the tones of her voice low and even, the atmosphere she diffuses that of tranquillity,

then the complex affairs of the day begin to move slowly in her home. It is wonderful to see how quickly children and servants feel the atmosphere of mother and mistress. She may not have said a word by way of reproof; she may have carefully repressed every sign of irritation and impatience; yet if her spirit is perturbed, there is a subtle sense of trouble ahead, something like thunder in the air, of which we are conscious now and then, though the skies are blue and the sunlight is warm. More than any one else in the home the mother needs to feel constantly happy, and, if not contented with her environment, to live above its superficial annoyances and agitations. It is important that the man going to the counting room or the shop should set forth upon his day's work with that sort of preparation which comes from the assurance that he leaves everything pleasant and as it should be at home. The children going to school will do very much better in their class work if mother has sent them off with a kiss and a smile; and as for Bridget, the drudgery of her office will be far less monotonous as she washes dishes, prepares vegetables, polishes the stove, and does the hundred and one things that are to be done over and over every day, if she knows that upstairs her employer, equally busy, is going about her work in a cheerful spirit.

Everything depends, in the last analysis, on the mother's usual attitude towards care; if she accept it heartily and gladly as God's gift to her, the care will not burden her so much as a feather's weight, and if she feel it, it will be as the ship feels ballast, making it ride more safely; but the mother rebelling against the restraints and restrictions of her lot, chafing against the pressure of duty, regarding the children as encumbrances, and losing all the sweetness of her life's cup because of an occasional bitterness, will not succeed in making life harmonious. No home maker she, no presiding genius of peace and joy! She is herself an incarnate discord, and all the notes she strikes will jar. By and by, when perhaps it is too late, she will waken to the fact that she has lost the loveliest part of her life; she will see about her clouded faces instead of sunny ones; find her boys and girls dissatisfied instead of contented, and wish in vain that the music of her day had been keyed to a nobler pitch.

Sometimes the mother is at fault because she is physically too weak to give her spirit the chance for adjustment. A young mother with her children, like a little brood in the nest, must sometimes face times and seasons that are hard—when, for instance, the whole family are down with the measles, when Kitty has toothache and Tommy earache, and Johnnie a pain in the stomach and the baby cries, and there is a sort of whirlwind of trouble blowing from all quarters; then indeed it is hard for the mother to know what to do first. How shall she be serene when every one else is ruffled? How dispense caresses and smiles as soothing as the remedies in her medicine chest? How hold fast to a deep tranquillity of soul under the manifest and manifold agitations of the moment? Here is a problem worth her study, for whatever else may be going on under the wide circuit of the sun, thrones and dynasties, wars and tu-

muls are less important than the world beneath the mother's eye—the little kingdom that owns her guiding and controlling hand. Prayer and pains may aid the mother, and she must intermit neither as she lovingly sets the keynote of the day.

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WALTER BAKER & CO., Limited,
DORCHESTER, MASS.

The Conversation Corner.



I know very well what you will say first as you open to this Corner: "What picture is that?" "Who are those folks?" Well, the first draft of the cut I saw in Duxbury last summer. I recognized at once—as you do—the old man on the starboard side of the room; the bald head, the bland face, the old-fashioned glasses, the tall boots, the sou'wester on the floor, reveal old Captain Myles Delano. The young man with genial and gentlemanly aspect beside him is intended, I think, for our Despotic Foreman, not looking indeed just as he does when I meet him in the office, but probably as he looks in his summer vacation, when making a call on—the old lady whose home I judge this to be. What he says is evidently listened to carefully by the venerable woman and the young lady (her daughter?) working at the table. In the original sketch before it was reduced the name of the paper could be distinguished: *Congregationalist*. (A recent letter from a boy in Connecticut, after writing that word added, "O, what a long word that is for a short boy to write!")

I was so much interested in the picture that I handed it (without consulting D. F.) to Mr. Closson, who has a studio for giving lessons in drawing and painting on Boylston Street, and he kindly finished it up for me. I thought it would represent our numerous honorary members and could be used occasionally when we give up our room to their pleasant letters, always remembering, however, that the children who own the Corner are close by, peeking in at door and window!

But first I will read you an extract from a letter I have just received from my vacation comrade on the South Shore:

SOUTH BOSTON, MASS.

My Dear Mr. Martin . . . When I returned home and entered the Latin School, I found that I had to spend most of my time on my studies and so have just got around to writing you. Did you know that that boat which we saw carrying the number 26 is commanded by a man named Delano and won the last Duxbury race? The race was sailed between sloop and gaff rigged boats, over a six-mile course in Duxbury Bay. I think that Mr. Watson still owns the boat but Mr. Delano was on board and No. 26 won the race.

Your loving friend, KINGSLEY B.

I am particularly glad to publish this, because I have sometimes wondered if some Conquerors did not half suspect that I made up that yarn about finding the 26 in Duxbury Bay. But that was an exact fact and here is an unexpected confirmation of the whole story in this notice of the race, of which I had not before heard. The next letter, of the same date as Kingsley's, has also to do with Duxbury:

DANIELSONVILLE, CT.

Dear Mr. Martin: What you have written concerning Myles Standish and his family has interested me very much, because I am one of his descendants. Can you tell me if he had a son Ebenezer? Or how can I find out more about his family? I have read Standish of Standish, but that does not mention a son Ebenezer, yet I have been told that I descended from him.

JAMIE D.

And no doubt you did. Captain Stand-

ish's son Alexander, who lived in the old house on Captain's Hill, the picture of which appeared in the Corner of Aug. 22, married Sarah Alden, daughter of John and Priscilla, and one of their sons was Ebenezer and he had also a son Ebenezer. A sister of the first Ebenezer married Samuel Delano, and from them I have supposed our Captain Myles to be descended. If that be correct then you are a distant cousin of the master of the 26! A genealogy of the Standish family has recently been published.

You ought to have been at Squantum (a promontory in Quincy) a few days ago, when the Daughters of the Revolution celebrated the anniversary of the first visit of the Plymouth Pilgrims, Sept. 30, 1621, under the lead of your very great-grandfather, Captain Standish, to the Massachusetts Bay, then occupied by the Massachusetts Indians. Tisquantum "and two other salvages" were their interpreters, hence the name of the place. They found a lot of lobsters—for which afterwards they paid the owner—and had a good time. The 1895 party brought stones from the beach and erected a cairn on the promontory, with an appropriate inscription. The boys of the Boston Farm School rowed over from Thompson's Island close by and played America—I should like to have heard them!

WEYMOUTH, MASS.

. . . When and where and by whom was the art of chewing tobacco invented? Did the Indians chew tobacco? Did the Pilgrims and Puritans? My attention was called to this by a reading of Professor Churchill in which "Sam Lawson" was represented as spending much of his time in chewing tobacco. If you ever see Professor Churchill, will you ask him what his authority in the matter is?

I have had this letter some time, but almost never see Professor Churchill in Boston. The other day I met him on the street and handed him the ? He told me that the custom of chewing tobacco was very common in the early part of the century when "Sam Lawson" lived, and that Mrs. Stowe told him that the original of that character in "Oldtown Folks" and "Sam Lawson's Fireside Stories"—about whom there has been some discussion—was Samuel Lawton, a blacksmith in Natick (Oldtown). He had recently seen at Wellesley College—on the borders of Natick—a framed receipt for blacksmith work, with Sam's autograph at the bottom. As Professor Stowe, the husband of Harriet Beecher Stowe, was a native of Natick, he would have been familiar with the customs and traditions of that region.

If any of our honorary members lived in the last century, they may be able to tell us how far back the custom of chewing tobacco extended. It is a singular fact that all the allusions to its use in the times of the early settlers in Massachusetts and in Virginia speak only of smoking it. I find no evidence that the "salvages" had the filthier practice of chewing. John Elliot seems to have given tobacco to the Indians of "Nonantum and Natick," and the Pilgrims and their successors doubtless used the pipe. But even if Standish and A'den and Bradford smoked, it is no reason why Jamie D. and their other Corner descendants should do so, any more than that they should drink rum, as was considered respectable to do a century ago. I could say very much more about tobacco, but D. F. forbids.

Mr. Martin



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The Sunday School

LESSON FOR OCT. 27.

1 Sam. 3; 1-13.

THE CHILD SAMUEL.

BY REV. A. E. DUNNING, D. D.

Leaving Jerusalem by the Damascus gate, the traveler rides over a path so rough with stones that he is tempted to turn his horse aside into the wheat fields wherever he can do so. After a journey of about four miles he approaches a small village, with houses of stone and mud, on the summit of a hill. It is called Er-Ram, and is the Ramah of Benjamin. Here I believe that Samuel was born, though Neby Samwill, in sight in the distance, is also claimed as his birthplace. Ramah contains now only about fifteen families. Three or four miles further on, having crossed the watershed and descending into a district with poor soil, we pass the ancient town of Beeroth, once occupied by the inhabitants of Gibeon, who deceived Joshua and made a league with him. Two miles more of climbing over the hills and we come to Bethel, where Jacob once slept with a stone pillow and probably a mattress of the same kind. Lying down there one may see the terraced hill opposite rising like a ladder toward the sky. A journey of another hour brings us into a region of vines and olives and rock gardens, in which fig trees are growing. The country grows richer and more pleasing as we proceed till, about thirteen miles north from Ramah, we reach a ruined village and back of it see a broad stone terrace. The village marks the place of Shiloh, and there, perhaps, the tabernacle stood, with the ark inside, when Eli presided as high priest and judge of Israel and the child Samuel lit the lamps and opened the doors of the tabernacle and waited on his aged teacher.

Here is a lovely picture of a pure child life in the primitive days of Israel. It includes:

1. The child ministering. The lad was himself an answer to prayer, and his name, Samuel, which means "Asked of God," must have constantly reminded him of it. He was being trained to be a priest. He did such things as he could for the Lord, and evidently did them cheerfully. He was so prompt to serve Eli that at the first call in the night he was at once at his master's bedside.

The child who does faithfully what belongs to him to do is in the way to get more knowledge and to be called to higher service. The ministering Samuel was the judge of Israel in embryo. Let me say to the boy or girl, Do your work with all your heart, and make it a ministering to the Lord, and you may be sure that he will reveal himself to you.

2. The child called by the Lord. Samuel was not expecting any message from God. No one was. "The word of the Lord was precious," because it was so seldom spoken. Only two prophets had appeared since the days of Moses. "There was no open vision"; that is, no acknowledged prophet proclaimed any message from God. "Samuel did not yet know the Lord"; he did not know how God communicated his will to men.

Not seldom in history has the divine will come to men through children. Jesus himself thanked God that he had revealed himself to babes. He held a little boy in his arms and said, "Of such is the kingdom of heaven." To keep near to God, with ears open to hear his first whisper, is the happiest life for the child and the wisest preparation for the future. Just to do his will, so far as it is known, is all that is necessary to be in readiness to receive new communications from him.

3. The child taught by Eli. The high priest was not very quick to perceive what was the experience through which Samuel was passing. Men who officially live near to God are often slow to believe that he is having anything special to do with the children about them. Wise is the mother or father who is expecting to have the child tell them something which they can perceive is a message

from God. But when Eli did see, he gave the right counsel. He told Samuel to keep quiet when he should hear the call, to answer and then to listen.

To many children, perhaps to all, there come voices which they do not understand. Samuel was twelve years old when he heard this call. It is a period in life when children begin to think seriously about their future, when ambitions to be useful often form themselves into visions, and when dreams of their fulfillment take shape in visions. It is the office of parent, pastor or Sunday school teacher to interpret these experiences, and no higher privilege of service is given than to discern God speaking in them and to show whether he leads the child. Let me say to every boy or girl who is bewildered by the questions and possibilities before them, Go to some trusted Christian friend, to the mother or father first, to pastor or teacher, and ask what you ought to do, how you may respond to the voices calling you out of the strange land into which you are going, day by day. Every child is called of God to some work for him. The real success in life is early to find what that work is. When Jesus was just Samuel's age he could say to his mother that he had already found what was his Father's business and that he was doing it.

4. The child receiving revelations from the Lord. It was a strange experience for Samuel to have his first message a word of stern rebuke to his spiritual guardian and teacher. Yet he must have seen the need of it. The evil deeds of Hophni and Phinehas, their irreverence, greed and lust, were so open that even a child must have seen them. That he grew up to be a priest with these examples before him and retained his integrity shows him to be one of the strongest and noblest men of sacred history. Next to Moses, the first prophet, stands this founder of the school of the prophets, who at twelve years of age delivered the awful warning of Jehovah to the high priest of the tabernacle.

Eli was a good man, but he permitted his sons to be wicked, and therefore punishment was to fall on him and them together. With him the glory of his house was to come to an end in the defeat and shame of Israel and ruin, for the time, to the house of the Lord. The ark, taken by the Philistines the day that Eli died, never came back to Shiloh. Samuel's message was not suited only to Eli. The lack of strong parental government has brought ruin to many a family. The boy preacher's message is fresh for today.

But he was modest in telling it. He did not run before he was sent, nor even afterwards, till the old man drew the message out of him by questions. Then he told it faithfully.

One may well linger over these first four chapters of the first book of Samuel to study the picture of a child life, pure amid evil surroundings and preparing unconsciously for the leadership of the nation. The boy Samuel did faithfully the work to which he was set apart by his mother and by the Lord. He sought and obeyed the counsel of the one to whom he was committed to be taught. He listened to the message which came to him from God, and without shrinking he told it to his benefactor, knowing that it was the sharpest rebuke for his sins and that it would cause him the keenest pain. He kept faithfully day by day to the work given to him till he became the judge over all Israel. Every child is called of God to some specific work. If he will be may know what that work is, and if he does it as it is shown to him he will not fail of success in this life and of eternal life with God.

THE CHURCH PRAYER MEETING.

Topic, Oct. 20-26. Satisfactory Proofs of Spiritual Progress. 2 Cor. 4: 1, 2; 1 John 4: 10-24.

In the inner consciousness. In our relations with fellow-believers. In our attitude towards the unconverted.

(See prayer meeting editorial.)

Y. P. S. O. E.

PRAYER MEETING.

BY REV. H. A. BRIDGMAN.

Topic, Oct. 27-Nov. 2. Obedience to God—What Does It Involve? Deut. 8: 1-20.

No man amounts to anything in this world, or will in the world to come, who has not learned the lesson of obedience. He is out of joint with his surroundings. As a child, until obedience to his parents becomes a settled policy, he is constantly striking a discordant note in what might otherwise be a daily symphony of love. As a schoolboy, disobedience to his teacher not only embarrasses his own progress, but works mischief in the school; and as he grows older, if he undertakes to do anything in conjunction with others, he learns that success lies in fulfilling precisely the orders of the superior. What would become of the business of great factories if individual employés should follow their own inclinations instead of all laboring together for a common end? How could a great orchestra intrall a listening audience if a single member failed to respect the baton of his leader?

It is not otherwise with our Christian lives, for the mysterious yet real thing which men call conversion is nothing other than the surrender of our own will to God's will and purpose for us. We may be anxious to do a large work in the world, but until we throw all these aspirations down at the feet of our Master we have not even entered the vestibule of the Christian life.

By obedience also we grow. It is not with us as it was with the Israelites, who had a specific code of injunctions relating to the slightest details of their lives. We rejoice that we live under the freedom of the gospel. We are allowed to decide ourselves as to our behavior in particulars. Nevertheless, we are under authority, neither can we escape from the great restraints and constraints of the gospel. There must be a mighty "must" behind our lives, as there was behind the life of our great Master. This means, of course, constant effort on our part to understand the will of God that we may do it, and this in turn again means prayer and faithful reading of the Bible.

Let us not forget that bearing the will of God is as true obedience as doing his will. Indeed, that is the greatest test of obedience. We can go forward into the smoke of battle without flinching if we know God sends us there, but to step one side from the ranks of the workers, to endure the martyrdom of the sickroom, to be a negative quantity in the world's onward movements, this, indeed, is not so easy; but many of God's best servants have been called to do just this, and the cheerfulness and patience exhibited by them under these circumstances have borne glorious proofs to the power of the Christian life.

Parallel verses: Deut. 13: 4; 1 Chron. 28: 7; Ps. 19: 8, 11; 40: 8; 119: 4-6; Prov. 19: 16; Isa. 1: 19, 20; Matt. 7: 21-27; John 7: 17; 8: 29; 12: 49; 14: 21, 31; 15: 10; Acts 5: 29; Rom. 6: 16-18; 1 Cor. 4: 1, 2; Eph. 6: 6; Phil. 2: 8; 2 Tim. 2: 5; Heb. 5: 8, 9; Jas. 1: 22; 2 Pet. 1: 17.

PROGRESS OF THE KINGDOM.

OUR OWN WORK.

The Sad Situation in Sassoun. A letter from Dr. Raynolds of Van, Turkey, who with Mr. Cole of Bitlis went to the Sassoun region by invitation of the British embassy to aid in the distribution of supplies to the suffering people, reveals something of the sad state of affairs in that region. In describing the country he says: "Crumbling walls scattered here and there over the hillsides showed where had once lived a happy and well-to-do population. Not a vestige of wood was left to show they had ever had a roof to cover them save that a few small buildings were hastily covered last fall. No herds of cows or flocks of sheep were to be seen. A few of the fields

were beginning to show some greenness with the millet the returned fugitives had been sowing, but a general air of stillness and desolation reigned."

Of the needs of the Armenians Dr. Ray-nolds writes: "More than 5,000 souls must be supplied with daily bread, tools of all kinds must be furnished them, wall layers must be brought from Moosh to labor with them in laying up their walls preparatory to receiving the roof timbers the government has promised to furnish as its part of the relief. Material for clothing and bedding must be secured, brought in and dealt out to these multitudes that they may be protected from the winter. The weeks drag their slow length along and the hoped-for reforms seem more distant than ever, while they are constantly hearing the threats of the Koords that this time they will leave no vestige of their race to make them further trouble." Later reports, however, show that, although supplies from Great Britain are in hand, so numerous and discouraging are the obstacles placed in the way of relief by petty officials that our missionaries have deemed it useless to remain away from their stations.

Famine Relief in China. Our Eastern Turkey Mission is not the only one which is sending in reports of pitiful poverty and even starvation. Miss Morrill of North China, writing of the destitution in and around Peking, says: "The south suburb school has been much broken up by the opening of a 'porridge kitchen.' The prices of meal and flour in some places are more than double that of ordinary times and the officials are dispensing millet porridge daily, hoping to help the poor people eke out their need until after the wheat harvest. They had to go very early in the morning, sometimes the night before, for at a certain hour the gates were closed and no one was admitted. Often the carts came late and the hungry children did not dare come away without their allowance, and that delayed their lessons." Miss Morrill and Miss Gould find their work among the women very encouraging, and many eager listeners and inquirers have been gathered together in the waiting-room of the dispensary.

An Unfortunate Beginning. With September the American Board began a new financial year. We are sorry to note in the following statement of receipts that during the first month there has been a net loss of \$10,794 compared with September of last year.

| | Sept., 1894. | Sept., 1895. |
|--------------------------------|--------------|--------------|
| Regular donations, | \$11,472.56 | \$10,633.31 |
| Donations for special objects, | 1.45.10 | 1,461.83 |
| Legacies, | 11,772.01 | 2,15.51 |
| | <hr/> | <hr/> |
| | \$25,089.67 | \$14,290.65 |

THE WORLD AROUND.

Social Settlement in North Carolina. Along the line of work for mountain whites may be noted a movement looking toward the formation of a colony in the mountains of western North Carolina, which shall be a missionary and educational center, offering not only opportunity for Christian work but healthful and restful conditions as well. Steps have been taken to secure a large tract of land about twenty miles from Asheville, and the settlement will be laid out with a view of its becoming sometime a model town. There is to be no land speculation, the enterprise being purely along philanthropic and missionary lines. It is to be a place of temporary and permanent residence. Rev. J. C. Collins of the International Christian Workers' Association is at the head of the project as its chief promoter and agent, backed by such representative ministers and Christian laymen as Rev. Messrs. D. H. Reed of Springfield, A. C. Dixon of Brooklyn, F. W. Tompkins, Jr., of Providence, and Messrs. William Wannamaker, J. S. Huyler and C. N. Crittenton. It is proposed to make the colony headquarters for Christian workers from both North and South.

Opinions of Chinese Missionaries. The British papers are giving much space to letters and

articles on the Chinese outrages from missionaries on the field. A contributor to *The British Weekly*, referring to the indifferent attitude of the British consul at Foochow, boldly declares that "the bitterest thought about this calamity is that, given a little patriotism and a little wisdom on the part of British representatives in the East, it need not have happened." Months before warning had been given at the time of the criminal destruction of mission property and mob violence at Chen-tu, but the most vigorous step taken by the British minister was "the sending of a very junior officer of the consular service to act on a commission of inquiry along with the mandarins, who are known to be guilty of investigating the outrages." In a recent letter Dr. Griffith John says there is a good deal of wild talk in the streets of Hankow and a general feeling of restlessness and hostility toward foreigners which makes it difficult to feel secure. He declares indignantly that "something must be done to put an end to this official barbarism" or life in the interior of China will become impossible. Dr. John's report of the steadfastness of the native converts accounts in a measure for the brave manner in which the missionaries are facing these awful calamities. To quote his own words: "One of the principal sources of joy to us in these trying times is the magnificent courage and strong attachment displayed by the native Christians everywhere." And this noble man's closing sentences are courageous ones: "You must not suppose that we are disheartened. Our hearts are sad sometimes and this event at Ku-cheng has made them bleed in deep sympathy with the mission and the missionaries that have been called upon to pass through this terrible trial. But we are not going to accept these disasters as a signal of defeat, but take them as a solemn trumpet call to advance."

Ex-Secretary Foster on Missions. One of the most notable addresses made at the recent Episcopal convention in Minneapolis was Hon. John W. Foster's stanch defense of foreign missions, as seen by him in his travels in the East, and his hearty tribute to their success. He testified that Christianity is making itself felt in Syria, India and Japan, and declared his conviction that the Chinese can be converted and that vast multitudes will be in the not distant future. He considers China the most promising foreign field today. The words of our ex-Secretary of State regarding the riots are of interest, coming from so eminent a diplomat. "After careful inquiry and observation, the opinion formed by me is that the mass of the population in China, particularly the nobility, are not especially hostile to the missionaries or their work. The literati and prospective officials, the mandarins, seem to be the ones who have made the trouble. The war with Japan has weakened the imperial authority and the disappointed men in great numbers, sent back mostly without receiving pay, have added much to the prevailing disorder. We should remember in America to be chary of our condemnation in view of the treatment of Chinese on our part, which our Supreme Court has pronounced contrary to treaty but without remedy." In closing Mr. Foster had a kind word for the Roman Catholic missionaries.

FROM MISSOURI.

A new church in a new town is an inspiration. We had the pleasure recently of recognizing one. It is under a monopoly, the town, and the monopoly is a blessing. The town of Grandin is in the woods of southern Missouri and centers around a great saw mill. The company who own the land and employ the people are doing all in their power to keep the place clean morally and every other way, and they will not allow a saloon anywhere on their land. A physician and two assistants are employed, who are paid by assessment on the wages of all employés.

The aim has been steadily toward lessening sickness by preventive measures, and with good success. This is one of the healthiest communities in the West. It is now attending to spiritual things.

A Congregational church is a Godsend to such a place. It means progress, energy, new methods and inspiration to a better type of Christian living. We organized with nineteen members, fifteen on confession, and they are full of hope and the spirit of work and sacrifice. The plans are drawn for one of the neatest church edifices for its size in the State, and the lumber, stone and brick are provided while much of the other materials will be secured at cost prices. The interior finish will be of the highest price and best quality of yellow pine. We have every reason to expect that in three years we shall see the church housed without debt and self-supporting. It is in the edge of the new fruit region, which is growing rapidly in importance and productiveness, and it already has a pastor.

The greatest curse to our work in this part of the country is the ministerial tramp. We start a church and congratulate ourselves on the hopefulness of the outlook, and find in a week that man has come, perhaps in a wagon, and introduced himself. He has gifts, and the people, not inquiring from the home missionary superintendent, are fooled by him. In six months, or a year at most, the church is gone, the members have become disgusted with Congregationalism, and the man has harnessed his horse, and to our dismay appears in another vacant pulpit a hundred miles away.

The Third Church, St. Louis, has not had great success in its location on Grand and Page Avenues, and accepted recently the offer of a German church and sold its property for a good figure, realizing \$22,000 after paying its debts. It looked over the vacant fields and finally decided that to strengthen a work already started was better than to try to begin anew, so it made a proposition to the Aubert Place Church, which was mutually agreeable. The result will be the immediate erection of one of the finest buildings in the city, the foundation being already in and a good basement room finished. Just what the actual strength of the united church will be it is impossible to tell, as the scattered membership of both churches will necessitate considerable work before the new roll can be complete.

The St. Louis Exposition is made a success each year by a variety of attractions, and by designating each day to the patronage of some society or class. One day is given to the Sunday schools. Twenty-five hundred children are carefully drilled, 1,000 of them furnish the chorus in the afternoon and 1,500 older ones that of the evening concert. All the friends and relatives are expected to be present and the demonstration is usually one to be remembered. The largest meeting house in the city is packed at the rehearsals. Excellent effects are obtained by the strong chorus of young voices, and some idea of the grandeur of Sunday school work is given to those who hear. It is noticeable that as Sousa has become acquainted with the popular taste he has made an important part of his programs of sacred music, and not even the national airs are so well received as these. There is just now a strong undercurrent of religious feeling everywhere; it does not show itself as we look for it in church lines, but it has a bearing on the church work of the future. Some day not far hence there will be a great gathering from those who now seem indifferent. G. C. A.

What we call another world is not simply invisible, not simply a future or a next world in the sense that we think of tomorrow or next year; it is another by an inconceivable diversity—a distinct harmonic synthesis, for us unrelated and untranslatable in any terms known to us.—Henry M. Alden.

Literature

A TENDENCY IN FICTION.

It is a striking fact upon which considerable comment has been made that the four great novels of the last year have been English. It must be conceded that, in spite of their conspicuous faults and weaknesses, *The Manxman*, *Marcella*, *Trilby* and *Lord Ormond and His Aminta* were the chief novels of the year. Whether this fact indicates a temporary decline of literary ability or enterprise in the United States or not it is significant, and it causes additional interest to attach to the kindred fact that Mrs. Humphry Ward, Mr. Barrie, Mr. Du Maurier and Mr. Hall Caine are to be represented afresh and immediately in American publications, such as the *Century*, *Scribner's*, *Harper's*, *Munsey's* and *McClure's* magazines.

We do not believe in the permanent fame of one or two of the stories just mentioned although they attracted so much notice at the outset. We think that the last two of the four mentioned, if not another of the four, will lose their popularity in time, but for the present the English and Scottish writers certainly hold the attention of the literary world in a pre-eminent degree. It would be interesting to study the probable effect of emulation in such a matter, and whether American writers are likely to be spurred to better and more effective work because of the fact that their English fellow-laborers have succeeded so brilliantly; but it will be difficult to reach positive conclusions, and it only can be said that history has demonstrated that literary success seems to be conspicuous in ebbs and flows, so to speak, instead of in a protracted and even progress.

It is probable that there will come a time before many years when the attention of the reading world will temporarily be fixed upon America, and when the most striking productions of a given year in fiction, as they so often have been in other departments of literature, will be conceded to be American. Meanwhile, we may congratulate ourselves on the fact that English and American writers are really of one blood, and that the success of either does honor to both.

BOOK REVIEWS.

RELIGIOUS.

A volume intended to promote the religious growth of young people along lines of revealed religion, and with a fresh and special earnestness and practical quality based upon the author's experience, is the volume *Always Upward* [Fleming H. Revell Co. \$1.25], by Rev. Burdett Hart, D. D. Its chapters strike us like short, vigorous Sunday evening talks to young people, in which wholesome truths are forcibly presented and with both literary skill and deep spiritual earnestness. The book will prove a valuable help in promoting personal piety.

Rev. Dr. Henry Van Dyke has selected from the Bible a volume of *Responsive Readings* [Ginn & Co. 85 cents]. It was prepared at first and by request for use in the chapel of Harvard University, where it continues to do service. The original work has been revised and enlarged in order to render it better adapted to service in other institutions of learning and in our churches. It is well selected and printed simply, but in good taste.

Beautiful Thoughts on Life Eternal [Mer-

riam Co. 75 cents] has been compiled and arranged by Elizabeth Cureton. We do not detect the principle, if there is any, on which they have been arranged, but this miscellaneous collection contains many short extracts from a wide range of authors, Christian and heathen, and many of them are beautiful suggestions and reflections on immortality.

A register of Sunday school attendance, hung where the entire school can see it, is an excellent thing. Messrs. Goodenough & Woglom of New York issue a card 12 in. x 18 in. for this purpose, with adjustable red figures, which can be seen across a large room. It shows the number on the roll, attendance for the day and for the corresponding day a year ago [35 cents].

Sunday [E. & J. B. Young & Co. \$1.25] comes to us in its annual and welcome bound form, and it presents a choice collection of miscellaneous reading for the young, which is entertaining and instructive and is illustrated freely.

BIOGRAPHY.

Messrs. T. Y. Crowell & Co. have published a delightful little book by Mrs. ex-Governor Claflin, which bears the title *Under the Old Elms* [\$1.00] and which is made up of personal reminiscences of the author's pleasant home in Newtonville and of its distinguished and lovable visitors. Among these are named Sumner, Wilson, Beecher, Mrs. Stowe, James Freeman Clarke, Edna Dean Proctor, Professor Agassiz, Chief-Justice Chase and others. The volume is unpretending, but of intense and diversified interest, and it contains a charming photograph of the scene of these recollections. The book will give very great pleasure to a very large number of readers.

A new *Biography of John Knox* [Houghton, Mifflin & Co. \$1.00] has been written by Florence A. MacCunn. It is a clear, well-arranged and brightly told narrative, in which an immense amount of material is condensed into brief compass and which presents an excellent bird's-eye view, so to speak, of its subject. This is what it undertakes to do, if we understand its purpose; that is, it is a popular rather than a scholarly biography and its work is well done.

Another volume in the English Men of Action is *Nelson* [Macmillan & Co. 60 cents], by John K. Laughton. We may use almost the same language of this volume. It is lucid and graphic, and it tells afresh the familiar but always thrilling story of the great admiral's life, has picturesque power and is an evident and considerable success.

Turning Points in Successful Characters [T. Y. Crowell & Co. \$1.50] is another volume by Rev. W. M. Thayer. It treats of such men and women as Farragut, Webster, Shaftesbury, Lincoln, Lucy Larcom, Maria Mitchell, Mary Lyon, Thomas Chalmers, Sir Isaac Newton and others. Each career is described with reference to the apparent crisis which shaped it, its turning point, and, while the author possibly has indulged in somewhat more indiscriminate praise than the facts warrant in certain cases, the book certainly is a pleasant and valuable addition to the literature of its class, and will prompt young men and women to increased diligence and shrewdness in deciding the great issues of this life.

STORIES.

Katharine Lauderdale [Macmillan & Co. \$1.00], one of Mr. Marion Crawford's two

latest novels, will be accepted as a strongly drawn society picture so far as concerns several types of character, but, although we have read it with interest, we have been unable to avoid feeling that it makes a great deal out of a little and that there is an unhealthy tone about certain portions of it, which we regret. Nevertheless, the general influence of the book hardly can be other than good, and it illustrates notably and in more than one way its eminent author's varied and remarkable abilities as a writer.

The Joneses and the Asterisks [Merriam Co. \$1.25] by Gerald Campbell, gives an interesting glimpse of modern fashionable life. It is written in monologue, a chapter at a time being given to different characters. Some express themselves quite naturally in this way, but it does not seem true to life in the case of the heroine. However, she only talks in one chapter, while her mother monopolizes six. The characters are clearly drawn, among them being the poor aristocrat who tries to marry for money, the newly rich trying to secure a title for her daughter, and the gentlemanly captain who does not say anything, but finally secures the heiress and, to the surprise of his future mother in law, a title as well. The story is easily anticipated but it is readable and amusing.

A Bubble [Frederick A. Stokes Co. 50 cents] by Mrs. Walford, is a well written story of modern life. A brilliant but poor medical student loves a girl of high social position, who amuses herself with him during a dreary winter in Edinburgh. But when they return to London, where he gets a hospital appointment, times are changed. He finally gains permission to call, but the young lady is "not at home." An accident reveals him to her betrothed, a fine, manly fellow, who appreciates and sympathizes with him, and through whose kind intervention a meeting is brought about before the student returns to his Scottish home. It is a most friendly meeting, but with an undertone of deep pathos. Before many weeks there is a fashionable London wedding and at about the same time a simple funeral in a little churchyard by the sea.

The name of Dr. A. Conan Doyle is a warrant that the reader will find the book which bears it not only interesting, but probably also dramatic and of unusual attractions. *The Stark Munro Letters* [D. Appleton & Co. \$1.50] is a volume couched in the form of correspondence and illustrating those characteristics by which Dr. Doyle has become so widely known. We do not rank it with the author's best work, but it is good work and it will be welcomed both for his sake and for its own.

Jacob Faithful [Macmillan & Co. \$1.25], Captain Marryat's famous book, is out in the new edition which is in progress, and is illustrated by H. M. Brock and furnished with an introduction by David Hannay. We hardly need say more of so deservedly famous a book, which pictures the life of the past as no modern writer could reproduce it.

Abbe Carter Goodloe has won her spurs in the magazines, and her short stories find ready readers. Apparently, *College Girls* [Charles Scribner's Sons. \$1.25], a new volume from her pen, is made up of sketches which have been published already. They make a delightfully entertaining and amusing volume. Mr. Gibson has supplied it with his familiar illustrations, and has

added one or two which are not so familiar. The girls will enjoy the book, and it is suggestive in more than one way as well as entertaining.

One of the most exquisite of the literary productions of Mrs. Elizabeth Stuart Phelps Ward is *The Madonna of the Tubs* [75 cents]. A new edition has been brought out by Houghton, Mifflin & Co., with forty three original illustrations by Ross Turner and George H. Clements. They are generally in harmony with the text and add greatly to the pleasure of reading this rarely pathetic story.

Thomas W. Knox has given in Travel-Adventure series a story in keeping entitled *In Wild Africa* [W. A. Wilde & Co. \$1.50]. The author takes the northern part of the continent for his trip, journeying towards Lake Chad, and, except that the lads accompanying him shoot both lion and leopard with surprising ease, there is nothing of the ultra sensational in the book; but, on the contrary, a large amount of valuable information about the country and the people given in a very interesting way. The book will be pleasant reading for young and old alike.

We are taken into very different scenes in *Those Midsummer Fairies*, by Theodora C. Emslie [American Sunday School Union. \$1.25], in a story for little people full of wholesome feeling and suggestion. This, too, despite the fact of much exaggeration in the way of conversation between the children, showing a somewhat abnormal type thereof. Withal, the atmosphere of the book is bright and suggestive of good, and proves conclusively that a country life is altogether the best one for the tender human plant.

Among the books written with a purpose we find *Matouchon*, by Annie Maria Barnes [American Sunday School Union. \$1.25]. A story of Indian child life, as the author calls it, it enlists sympathy in behalf of that long suffering race and stimulates to necessary work in their enfranchisement. There are interesting descriptions of Indian habits and customs, including several of their dances. Any book is to be welcomed that is an agent in helping redeem the Indian and establishing him as an American citizen.

A Little Book of Profitable Tales [Charles Scribner's Sons. \$1.25], by Eugene Field, contains something like twenty of the author's short stories, and these are too well known to need comment. The book is certain of a hearty welcome.—So is Frank R. Stockton's new book, *A Chosen Few Short Stories* [Charles Scribner's Sons. \$1.25], which includes nine of his unique productions, among them the famous sketch, *The Lady or the Tiger*. Many people will be glad to have these stories in this form.

Unc' Edinburg [Charles Scribner's Sons. \$1.50] is by Thomas Nelson Page and is called a Plantation Echo. That will suggest to those who are familiar with Mr. Page's work the general character and something of the power and the pathos of the little sketch, and Mr. B. W. Clinedinst has added much to the attractiveness of the volume by his admirable and apt pictures, in which he has caught the spirit of the author in an unusual degree.—*In Far Japan* [T. Nelson & Sons. 60 cents] is a story about English children, by Mrs. Isla Sitwell. It tells much about Japan and child life there among the English residents, and is entertaining and a little out of the ordinary course of such stories.

EDUCATIONAL.

Mr. Arnold Tompkins is the author of the *Philosophy of School Management*, the substance of which appeared as a chapter of the first edition of his work on the *Philosophy of Teaching*. Mr. Tompkins goes to the bottom of his subject and deals in a masterly and stimulating fashion with different branches of it. In the educational world his book deserves to be accepted as a valuable means toward an important end.

Dr. F. P. Graves and Dr. E. S. Hawes have prepared a *First Book in Greek* [Leach, Shewell & Sanborn. \$1.00], and although it opens with the familiar statement that it is an attempt to meet the growing demand of teachers for a preparatory book which shall be at the same time systematic, brief and thorough, which implies that similar books are rare, it does not seem to us to differ very much from others of its kind; but it certainly is a good example of scholarly and successful work for the benefit of both instructors and instructed.

Mr. J. W. Mackail has written a volume on *Latin Literature* in place of one which was to have been written by the late Prof. William Sellar. Mr. Mackail has written with commendable mastery of his theme, and has conveyed to his readers a very satisfactory idea of the character of Latin literature under the republic in the Augustan age and under the empire, respectively. His criticism is fair and acute, and his good judgment in the proportioning of his material will be conceded.

Dr. B. W. Wells has abridged Alphonse Daudet's *Le Nabab* [Ginn & Co. 85 cents] and has annotated it for the benefit of French students. Daudet is a more creditable example of the modern realism than many other French writers, and this particular story is one of his most widely known.

Prof. E. J. Bartlett of Dartmouth College has prepared a laboratory guide for beginners in chemistry, which is entitled *Laboratory Exercises in Chemistry* [Leach, Shewell & Sanborn. 50 cents]. It goes beyond the needs of mere beginners and, although it emphasizes the essentials, it does not confine itself to them. It is a superior book, both in its general plan and in its attention to details.

The Essentials of Arithmetic, Book Two [Leach, Shewell & Sanborn. 60 cents] is by G. A. Southworth and is intended for all grades above the primary when but one text-book in arithmetic is required. It seems to be a good piece of work.—*Four Years in Number* [Ginn & Co. 50 cents] is an inductive arithmetic for children by Mary A. Bacon. We notice nothing in particular about it which is distinctive, but it is a good book and deserves its share of favor.

MISCELLANEOUS.

The career of Fanny Kemble is still so much a subject of public interest that the volume of *Letters of Edward Fitzgerald*, 1871-1883, edited by W. Aldis Wright, is sure of a more than ordinarily cordial welcome. The author and his correspondent were life-long friends, and the letters covered a large range of subjects—personal, general, literary, etc. The author's peculiarities have been preserved, and, although they are likely to attract more attention in England than in this country, they will not lack interested readers wherever Mrs. Kemble's name has become known.

Messrs. Houghton, Mifflin & Co. have

brought out a neat and tasteful edition of Longfellow's *The Song of Hiawatha* [\$2.00]. Its special feature is the fact that it has been illustrated by Frederic Remington, whose familiarity with the features and forms and habits, and apparently, also, the very thoughts of the Indians, qualify him in an exceptional degree to illustrate such a poem as this. The edition will renew the already well established and wide popularity of the poem.

The same publishers have issued a charming little *Whittier Year Book*, in which the name of one or more distinguished persons are written under each date, doubtless having been born on that day, and a selection from the poetry of Whittier accompanies each name. Whittier lovers will consider this, we are confident, one of the most attractive of the many reminders of the poet, his character and his work.

Mrs. Mary Stuart Smith has compiled a daintily printed and bound little volume of poems by Virginia women, a tribute in song, *From Virginia to Georgia* [B. F. Johnson Publishing Co. 50 cents]. It was inspired by the invitation of the women managers of the Atlanta Exposition to the women of Virginia to have an exhibit in the Women's Building. Each poem bears the facsimile of the author, and the compiler has herself contributed two worthy sonnets. It is a choice collection and does honor to the minds and hearts of the women of a noble State.

Readers of *The Ladies' Home Journal* are familiar with Ruth Ashmore's name, and will recall her talks with girls published in the columns of that journal. Nearly two dozen of these papers have been collected into a volume which is now issued under the title of *Side Talks With Girls* [Charles Scribner's Sons. \$1.00]. They discuss society, religion, life in the home and out of it, and various practical and timely topics of mingled importance and interest. They are written in a wholesome and sympathetic style, and are noticeable for that indefinable something which makes the difference between attractive and effective work of the sort and the reverse.

Two more numbers of the tiny and exquisite Temple Edition of Shakespeare are *Hamlet* and *King Henry VIII* [Macmillan & Co. 45 cents each]. We need say no more than we have often said in the past about the superior excellence of this series.

—*The Beginnings of Writing* [D. Appleton & Co. \$1.75] is by Dr. W. J. Hoffman of the Smithsonian Institution. He has attained eminence as a zealous and skillful student of ethnology, and is peculiarly familiar with our Indian tribes and their languages, picture writing, etc. In this volume he describes their pictography on stone, ivory, bone, bark, skins, etc., the interpretation of their pictures, their symbols, their gestures, attitudes, their other signs, and his book is at once a résumé of learning and a most interesting study of a subject, the importance of which is beginning to be increasingly recognized. It is worthy of its place in this valuable series.

Myths of Northern Lands [American Book Co. \$1.50] is by H. A. Guerber, and it deals with the mythology of the Scandinavian, Anglo-Saxon and French stocks. The author has collected his material studiously and has made effective use of it, and the many illustrations increase the reader's gratification.—The Chau auqua literature is the subject of such wide examination

that little need be said about it, but it deserves to be mentioned that the required literature for the coming year (1895-6) contains five volumes, as follows: *The Growth of the American Nation*, by Prof. H. P. Judson; *The Industrial Evolution of the United States*, by Carroll D. Wright; *Initial Studies in American Letters*, by Prof. H. A. Beers; *Some First Steps in Human Progress*, by Prof. Frederick Starr; and *Thinking, Feeling, Doing* [Flood & Vincent. Each \$1.00], by Dr. E. W. Scripture. Each is a masterly work in itself and in its adaptation to its purpose as a member of this series.

The Lakes of North America [Ginn & Co. \$1.65] is a volume of largely scientific facts stated in a technical form; but it contains some material of a popular character, and to specialists who are students of biology and geography it offers much which few or no other volume contains. It touches upon some incidental topics of interest, such as the relation of lakes to climatic conditions, and it is a book of importance which is likely to be best appreciated by the most competent judge of it.

MAGAZINES.

The American Journal of Sociology [\$2.00] in its second number has creditable contributions by Professors Lester F. Ward, J. W. Jenks and the editor, Albion W. Small. Rev. Dr. Josiah Strong outlines and records the work of the local alliances of the Evangelical Alliance in their work for securing denominational co-operation in civic betterment. Shailler Mathews of the University of Chicago begins a series of articles on Christian Sociology, the most thorough, scholarly and sane we have yet seen. A defense of the university as a school of free thought is included, and is not particularly convincing.

The Philosophical Review [\$3.00] for September has the first of a notable series of articles by Prof. J. Royce on Self-Consciousness, Social Consciousness and Nature. Other articles of high grade make this number of the bi monthly a credit to American university enterprise and thought.

NOTES.

— Rev. R. F. Horton, D.D., of London will soon publish a new book on the Teaching of Jesus.

— The price of Mr. N. A. Woodward's volume of poems, *Pebbles and Builders*, published by C. W. Moulton, is one dollar and not ten dollars, as an oversight allowed our types to state the other day.

— The New York *Herald* received 50,000 ballots when it invited its readers to choose judges of the novel to receive the prize of \$10,000 which it recently offered. It took six men two days to count them.

— The ten-cent magazines are claiming to be triumphantly successful, and outsiders are prophesying that before very long some of them must collapse and perish. It will be interesting and instructive to see what happens.

— The demand for good short stories seems to have created a supply. Only some two years ago it was agreed that they were hard to be obtained, but now the editor of *Lippincott's* says that they come in abundance.

— A new periodical, issued bi-monthly, is *The Horn-Book* [50 cents]. It gives news about foreign and domestic periodicals, changes in the personnel of editors and publishers, etc., and other facts and gossip that may instruct and guide readers. Typographically it imitates the *Chap Book*.

— The Authors' *Journal* has been urged to print a black list of editors who use contributions without payment or in some unjust manner. The *Journal* proposes to meet this request inversely by publishing a white list containing names of publications whose editors may be depended upon for honorable dealing.

BOOKS OF THE WEEK.

- Roberts Bros., Boston.*
HISTORY OF THE PEOPLE OF ISRAEL. By Ernest Renan. pp. 337. \$2.50.
FROM DREAMLAND SENT. By Lilian Whiting. pp. 133. \$1.25.
DON. By the Author of "Miss Toosey's Mission." pp. 332. \$1.00.
MY SISTER HENRIETTA. By Ernest Renan. pp. 118. \$1.25.
A BUD OF PROMISE. By A. G. Plympton. pp. 93. 50 cents.
Houghton, Mifflin & Co., Boston.
THE CHRIST OF TO-DAY. By Rev. G. A. Gordon, D. D. pp. 322. \$1.50.
STANDISH OR STANDISH. By Jane G. Austin. In 2 vols. pp. 422. \$2.00.
THE TOWER. By Emma H. Nason. pp. 141. \$1.25.
THE NIMBLE DOLLAR. By C. M. Thompson. pp. 224. \$1.00.
Ginn & Co., Boston.
A HISTORY OF GREECE. By Philip Van Ness Myers. pp. 577. \$1.40.
EMILIA GALLOTTI. By G. E. Lessing. pp. 131. 70 cents.
THE INDIVIDUAL AND THE STATE. By T. W. Taylor, Jr., M. A. pp. 90. 80 cents.
Lee & Shepard, Boston.
LITTLE DAUGHTER. By Grace Le Baron. pp. 178. 75 cents.
Century Co., New York.
HERO TALES FROM AMERICAN HISTORY. By Henry Cabot Lodge and Theodore Roosevelt. pp. 335. \$1.50.
A BOY OF THE FIRST EMPIRE. By Eldridge S. Brooks. pp. 320. \$1.50.
THE PRINCESS SONIA. By Julia Magruder. pp. 225. \$1.25.
LIFE IN THE TUILLERIES. By Anna L. Bicknell. pp. 279. \$2.25.
WASHINGTON IN LINCOLN'S TIME. By Leah Brooks. pp. 328. \$1.25.
BROWNSKIRTH THROUGH THE UNION. By Palmer Cox. pp. 144. \$1.50.
JACK BALLISTER'S FORTUNES. By Howard Pyle. pp. 420. \$2.00.
ELECTRICITY FOR EVERYBODY. By Philip Atkinson, Ph. D. pp. 230. \$1.50.
THE HORSE FAIR. By James Baldwin. pp. 418. \$1.50.
CHRIS AND THE WONDERFUL LAMP. By Albert Stearns. pp. 233. \$1.50.
KITWYK STORIES. By Anna Eichberg King. pp. 319. \$1.50.
OLD DUTCH AND FLEMISH MASTERS. Engraved by Timothy Cole. With notes by J. C. Van Dyke. pp. 192. \$7.50.
G. P. Putnam's Sons, New York.
RICHELIEU. By G. P. R. James. In 2 vols. pp. 369 and 347. \$2.50.
AT ODDS. By Baroness Tautpheus. In 2 vols. pp. 343 and 333. \$2.50.
MR. MIDSHIPMAN EASY. By Captain Marryat. pp. 412. \$2.50.
AT TUXTON'S. By G. B. Burgin. pp. 317. \$1.00.
AN UNLESSONED GIRL. By Elizabeth K. Tempkins. pp. 331. \$1.25.
THE RED STAR. By L. McManus. pp. 225. 50 cents.
ECHOES FROM THE PLAYHOUSE. By Edward Robins, Jr. pp. 331. \$2.00.

- Charles Scribner's Sons, New York.*
TALES OF AN ENGINEER. By Cy Warman. pp. 245. \$1.25.
THE BACHELOR'S CHRISTMAS. By Robert Grant. pp. 369. \$1.50.
CROISING AMONG THE CARIBBEES. By C. A. Stoddard. pp. 198. \$1.50.
THE KANTER GIRLS. By Mary L. B. Branch. pp. 219. \$1.50.
CONSTANTINOPLE. By F. Marion Crawford. pp. 79. \$1.50.
Macmillan & Co., New York.
THE HERONS. By Helen Shipton. pp. 387. \$1.00.
THE MEN OF THE MOSS-HAGS. By S. R. Crockett. pp. 370. \$1.50.
OXFORD AND HER COLLEGES. By Goldwin Smith, D. C. L. pp. 170. \$1.50.
COLLEGE SERMONS. By Rev. Benjamin Jowett. pp. 348. \$2.00.
ESSENTIALS OF NEW TESTAMENT GREEK. By J. H. Huddleston, A. B. pp. 233. 75 cents.

- Hunt & Eaton, New York.*
ILLUSTRATIVE NOTES ON THE SUNDAY SCHOOL LESSONS. 1896. By J. L. Hurbut and R. R. Doherty. pp. 384. \$1.25.
A GREAT APPOINTMENT. By Myra G. Plantz. pp. 218. 90 cents.
MY BROTHER AND I. Selected by W. I. Haven. pp. 303. 90 cents.
CORNISH STORIES. By Mark Guy Pearse. pp. 175. 70 cents.

- Thomas Y. Crowell & Co., New York.*
GREAT MISSIONARIES OF THE CHURCH. By Rev. C. C. Creegan, D. D., and Mrs. J. A. B. Goodnow. pp. 404. \$1.50.
CHILDHOOD BOYS IN WAR TIME. By Sarah E. Morrison. pp. 382. \$1.50.
DR. MILLER'S YEAR BOOK. By Rev. J. R. Miller, D. D. pp. 366. \$1.25.

- Wilbur B. Ketcham, New York.*
THE SPIRIT OF THE AGE. By Rev. D. J. Burrell, D. D. pp. 381. \$1.50.
J. Selwyn Tait & Sons, New York.
WAYNE AND HIS FRIENDS. By J. Selwyn Tait. pp. 214. \$1.25.
American Book Co., New York.
ELEMENTS OF GEOMETRY. By John Macnie, A. M. pp. 374. \$1.25.

Henry Holt & Co., New York.
LADY BONNIE'S EXPERIMENT. By Tighe Hopkins. pp. 199. 75 cents.

C. W. Bardeen, Syracuse, N. Y.
AN OUTLINE STUDY OF UNITED STATES HISTORY. By Harlow Godard. pp. 146. 30 cents.
HER FAIRY PRINCE. By Gertrude Warden. pp. 302. \$1.00.
MOLLY DARLING AND OTHER STORIES. By "The Duchess." pp. 214.

American Baptist Pub. Society, Philadelphia.
CORONATION OF LOVE. By G. D. Boardman. pp. 58. 75 cents.
NIRAM. By Laisdell Mitchell. pp. 75. 75 cents.
Presbyterian Board of Pub. & S. S. Work. *Philadelphia.*

THE HYMNAL. Edited by Rev. L. F. Benson. pp. 632. \$2.00.

Government Printing Office, Washington.
LIFE SAVING SERVICE REPORT. 1894. pp. 470.
Sargent Publishing Co., Chicago.

FRANCIS BACON AND HIS SHAKESPEARE. By T. S. E. Dixon. pp. 461. \$1.50.
S. C. Griggs & Co., Chicago.
TWENTY-FIVE LETTERS ON ENGLISH AUTHORS. By Mary Fisher. pp. 406. \$1.50.

Silas Chapman, Milwaukee, Wis.
IN UNNAMED WISCONSIN. By J. N. Davidson, A. M. pp. 306. \$2.00.
A. M. E. Sunday School Union. *Nashville, Tenn.*
GLIMPSES OF AFRICA. By C. S. Smith. pp. 288. \$1.25.

PAPER COVERS.

Macmillan & Co., New York.
OLD SHRINES AND IVY. By William Winter. pp. 206. 25 cents.
THE FUNCTION OF CRITICISM. By Matthew Arnold. pp. 152. 25 cents.

My Japanese Wife. By Clive Holland. pp. 165. 50 cents.

Benziger Bros., New York.
THE CATHOLIC HOME ANNUAL. 1896. pp. 79. 25 cents.
American Book Co., New York.
MOUNT SHASTA. By J. S. Diller. pp. 33. 20 cents.
Harold M. Davis. Brooklyn.
THE CITY OF ENDEAVOR. By H. M. Davis. pp. 98. 25 cents.

MAGAZINES.

September. SUN AND SHADE.
October. NORTH AMERICAN.—EDUCATIONAL REVIEW.—REVIEW OF REVIEWS.—POPULAR SCIENCE.—MCCLURE'S.—DONAHUE'S.—UNITARIAN.—BOOK NEWS.—OUR COUNTRY.—AMERICAN MAGAZINE OF ETHICS.—MUSICAL RECORD.—BABYHOOD.—BOOK-BUYER.—SCHOOL REVIEW.—BIBLIOT.—AMERICAN KITCHEN.—GOOD HOUSEKEEPING.—PANSY.—LITERARY NEWS.—AMERICAN HISTORICAL REVIEW.

IOWA RALLIES.

The value of the work of the Sunday School Society is seen in the flourishing condition of the churches it saves and nurses into vigorous life. The church in Parkersburg and that in Allison are illustrations of its method. The superintendent, finding the former utterly discouraged and without a pastor, its Sunday school disbanded and its meeting house closed, set himself to work to gather the scattered forces. The Sunday school was reorganized and a pastor was secured, who proved to be a man of zeal and piety. He also started services in Allison. Now both churches are prosperous and self-supporting, each with a pastor of its own. The pastor of the Allison church is having good success in a meeting, held Saturday afternoons, for children who desire to lead a Christian life.

Iowa has not felt the blight of summer travel quite as much as the States further east. Even in some of its larger places attendance at Sunday school has not diminished to any appreciable extent during the summer. This is especially true in the Summit Church, Dubuque. In many places a rallying day is held early in the season so that all old pupils may at once be brought back and that new scholars may also be obtained. Work around the city has been vigorously carried on and its results are now appearing in the strength of its churches.

As in other States, the work suffers greatly from the frequent change of pastors. Still the autumn district meetings are well attended, and the interest in them gives promise of aggressiveness the coming winter. The State evangelists have already made appointments for several months, and have in hand more requests than they can possibly meet.

E. F. W.

Who can bear the thought of one retrograde step in the missionary movement? Who would not sooner give his last mite and divide his last loaf?—*Mary Lyon.*

The National Council.

Its Ninth Triennial Session at Syracuse, Oct. 9-14.

ITS LEADING CHARACTERISTICS. Widely representative, attentive to business, spirited yet harmonious, uniformly excellent platform speaking.

ITS RULING SPIRIT. Outward toward friendly and profitable fellowship with other Christian bodies; inward toward a deepened denominational consciousness.

WHAT THE COUNCIL PRINCIPALLY DID:

It accepted with some modification the New Jersey Declaration as a basis for negotiations looking toward Christian union.

It discussed at length the standard for ministerial service and set forth more definitely the qualifications which its ministrants should aim at a d churches should require.

It indorsed the Extra-Cent-a-Day plan for wiping out the debts of the benevolent societies, and urged Congregationalists to give their own societies the first place in their generosity.

It approved of what are known as institutional methods of church work.

It expressed its sympathy with the project of honoring John Robinson by building a church at Gainsborough, Eng., and appointed a delegation to attend its dedication next summer.

It advised the consolidation of the annual meetings of the Home Missionary Society and the American Missionary Association.

It declared for total abstinence for the individual and increasing opposition to the saloon.

It denounced the Sheats Law and urged the A. M. A. to contest it, even to the carrying of the issue to the United States Supreme Court.

It lamented the Armenian atrocities and called on our Government to co operate in moral support with other Christian powers in order to put an end to them, even if such action involves the extinction of the Turkish Empire.

It recognized Dr. Pearson's princely gifts to Congregational colleges and commended particularly the effort now making to complete the endowment of Whitman.

It accepted the manual on Congregationalism prepared by the committee appointed in 1892 and asked for its publication by the Publishing Society.

It voted to increase the yearly assessment on the churches from one and one-half to two cents per member.

It reviewed the history of the denomination in the 275 years of its existence in this country.

It appointed a strong committee of thirty to arrange for the International Council, to be held probably in Boston in 1899.

It voted to meet in 1898 at Portland, Ore.

SYNOPSIS OF REPORT: Introductory and Descriptive—Organization—Address of Welcome—Ministerial Relief—Dr. Brand on Preaching—Dr. Gunsaulus's Sermon—Reception to Foreign Delegates—Dr. Hawes on the Church—Training of Ministers for Our Foreign Population—The Institutional Church—Historical Survey—Status of English Congregationalism—Missionary Day—Mr. Capen's Address—The Theological Seminaries and Education for the Ministry—Christian Union—Hopeful Aspects of the Kingdom—Social Festivities—Sunday Services—Miscellaneous Reports and Business.

Premonitions of winter in the form of falling snowflakes were in the air when, on Wednesday morning, delegates from the East and the West set foot on Syracuse soil. Alighting from their sleepers, they at once discovered that the railroad station was in a transitional stage, a fact which delegates who came in on the previous evening learned to their sorrow, inasmuch as the fire then consuming the old edifice delayed their arrival three hours or more.

But however bewildering the first glimpse of the city, and however gray the skies, there was not the slightest tinge of chilliness in the welcome which the Congregational clans from near and far received as they wended their way, bags and umbrellas in hand, to the delightful and hospitable homes of the city and to Plymouth Church, where the sessions were held. The next two days indeed afforded them an opportunity to gaze on cloudless skies and breathe an invigorating atmosphere.

It was indeed something of a bold undertaking for a group of churches whose membership, all told, does not exceed 1,200 to assume the entertainment of so large a body as the National Council, but the fact that never before has it assembled in the Empire State made, perhaps, the local Congregationalists all the more ready to open their doors; while the desire that Congregationalism should make an exhibition of its national strength in a city in which it has never before been conspicuous may have had something to do with the warmth of the invitation.

SYRACUSE CONGREGATIONALLY CONSIDERED.

The Pilgrim plant was late in taking root in Central New York, owing chiefly to the disastrous "plan of union," but since it did get a foothold, in 1853, it has had a steady growth, and as respects the business and social standing of its adherents and its part in the educational, philanthropic and reform movements of the last forty years it does honor to the Pilgrim name. Syracuse itself is one of the strongholds of Methodism. The university which bears the city's name and enrolling over 900 students is one of the best equipped and most influential Methodist institutions in the country; and the churches of that order are numerous and active. The Episcopal churches, too, represent much in the way of wealth and culture and consecration to good works. The Bishop of Central New York, Rev. F. D. Huntington, D. D., honored in all communions, lives here, and goes forth hence on his long circuits, which keep him traveling most of the time. Nor should the substantial evidences of healthy Presbyterianism be overlooked in a *résumé* of the religious resources of Syracuse.

It is pleasant to state that the colonizing rather than the centralizing policy has been the ruling impulse of Syracuse Congregationalism. This tendency was particularly marked in the pastorate of the lamented Rev. E. A. Lawrence, D. D., when the mother church, Plymouth, put forth three shoots in different parts of the city. The list includes,

besides Plymouth, Danforth, of which Rev. H. A. Manchester is pastor; Good Will, of which Rev. J. C. Andrus is pastor; Geddes, led by Rev. F. L. Luce; and South Avenue, where Mr. Morgan Miller preaches. Plymouth Church sustains Plymouth Chapel, which is cared for by Rev. Lemuel Jones. The genial secretary of the New York Home Missionary Society, Rev. E. D. Curtis, resides in Syracuse.

THE ENTERTAINING CHURCH.

Plymouth Church had maintained a vigorous life, having always been blessed with able and devoted leaders. Singularly enough, two of them, Dr. Strieby and Dr. Beard, were yielded to the paramount claims of the A. M. A. Since Rev. E. N. Packard assumed the pastorate in 1887, a large sum has been expended in improving the edifice, and this is only one sign of the enterprise and success which has marked the present pastorate.

The Plymouth house of worship stands on a "V" shaped plot of ground in the central part of the city, midway, apparently, between the business and residential sections. The edifice corners up to the street in a way that makes the stranger a little doubtful at first as to the precise location of the front door, but once within its portals one finds a pleasant and capacious auditorium. Several of its stained glass windows are singularly beautiful and at once arrest the eye. On this occasion a graceful arrangement of flags and streamers heightened the aesthetic effect. The chapel was transformed into a general reception-room, where every facility and convenience were at the disposal of the delegates.

As ten o'clock drew near on Wednesday morning, Dr. Quint, the retiring moderator, stood with watch in hand gravely awaiting the exact moment of fulfilling his duty of calling the assembly to order. The body of the house was only partly occupied at first, but in a few moments the seats filled up and the devotional exercises were proceeded with, Rev. J. S. Ives reading the Scripture and Professor Parker offering prayer. The preliminary business having been disposed of and nominations for the moderatorship being called for, Rev. Charles Caverne of Colorado took the floor and gracefully yielded the claims of the West, placing in nomination Hon. Nelson Dingley. Dr. Washington Gladden was also nominated from another part of the house, but his name was subsequently withdrawn, inasmuch as it was found that he had not yet arrived.

THE PERSONNEL OF THE COUNCIL.

While the ballots for moderatorship were being counted, leisure was afforded to glance over the assembly and note its component elements. The first impression was that it was an unusually representative gathering. Side by side were metropolitan pastors and frontier missionaries. Portland, Me., and San Francisco, Cal., touched shoulders. Men who occupy professorial chairs and presidents of colleges fraternized with substantial business men and successful bankers. Gray hairs naturally predominated, but there was an excellent representation of the younger men in the denomination who are coming forward in their respective spheres to take their due share in the life and work of the churches.

It was good, also, to see so many of the hard working men of the denomination, like the pastors who give freely of their time to the executive work of our great benevolent societies, like Professor Taylor and Presidents Simons, Gates and Penrose, who are at the front of educational movements, like Dr. Schaufler, and men from the woods of Michigan, the mining towns of Colorado and the wheat fields of Dakota, who are bravely striving to hold up the banner of Christ in hard fields.

PREVIOUS COUNCILS.

| Date. | Place. | Preacher. | Attendance. | Moderator. |
|-------|------------------------------|----------------|---------------------|------------------------|
| 1871 | Oberlin, | Leonard Bacon, | 291 | Rev. W. I. Huntington. |
| 1874 | New Haven, | R. S. Storrs, | 339 | I. S. Foster. |
| 1877 | Detroit, | Zachary Eddy, | 297 | Wm. R. Washburn. |
| 1880 | St. Louis, | S. E. Herrick, | 321 | Rev. H. M. Dexter. |
| 1883 | Concord, N. H., F. A. Noble, | 249 | Rev. Arthur Little. | |
| 1886 | Chicago, | G. P. Fisher, | 407 | Lorin A. Cookt. |
| 1889 | Worcester, | I. E. Dwinell, | 360 | Cyrus Northrop. |
| 1892 | Minneapolis, | C. M. Larson, | 362 | Rev. A. H. Quint. |

It was also encouraging to note the attendance of prominent men like Drs. Munger and Moxom, Professor Henry Fairbanks, Drs. Ladd, Cooper and Vose, to whom had not been assigned any particular part in the program, but who were present simply to fulfill their duty to the body that elected them, or to manifest their interest in the assembly and to gain whatever profits might accrue.

ADDRESS OF WELCOME.

Compact in form and cordial in tone, Dr. Packard's speech brought at once to the delegates the conviction that they were welcome. He referred to the fact that the American Board had met in the same church in 1879, and that here, too, was held the first session of the Creed Commission. Moreover, it has always been in close sympathy with great moral reforms. Then, broadening his outlook, he voiced for the other churches of the city—the children of Plymouth—their satisfaction in sharing with the mother the entertainment of the delegates. Dr. Packard admitted that years ago the Congregational stock, when it migrated to New York State, ran more freely into the mold of Presbyterianism, but that today, though it may not be quite on a par with the West in its aggressiveness, or quite up to the original New England article in serene self-assurance, it is, nevertheless, third on the list of States in point of membership and fourth in point of revenues raised and disbursed. New York State, too, has had a glorious share in the work of the American Board, having sent from 200 cities and towns over 318 missionaries, among whom are classic names like S. Wells Williams, Asahel Grant and the elder Ballantines and Humes. One hundred miles to the northeast, Finney was born and born again.

Dr. Packard rejoiced that the convention assembled in times of peace, and quoted Dr. Budington's famous remark at Oberlin, that we stand here on the grave of buried prejudices. In closing his very apt address Dr. Packard alluded to the well known industries of the city, and offered this as an appropriate motto for the council, "Have salt among yourselves and be at peace, one with another."

Congressman Dingley's election was unanimous, and after he had made a gracious acknowledgment of the honor, Rev. C. O. Brown, D. D., and Prof. G. W. Henderson were elected assistant moderators. The program then moved forward substantially as printed. The main address of the morning, which won encomiums from every side, was that of Dr. Quint. It was printed in full in *The Congregationalist* last week.

A BACKWARD LOOK.

The normal dryness of the figures presented by Sec. H. A. Hazen was relieved, as he himself intimated, by their encouraging character. In the three years since the last council, our churches have added 175,083 persons to their membership, of whom 104,879 came on their confession of faith. The total number of churches added during the period is 651, the gain being largest proportionately in the Interior States. In each of the five States, Massachusetts, Michigan, Illinois, Connecticut and Iowa, we have now more than three hundred churches. The benevolent contributions of the triennium aggregate \$7,244,628, or \$4.22 a year per member.

Contrasted with 1865, when Congregational had only 2,745 churches and 262,649 members, its status today, when it has a home in every State save Delaware and every territory except Alaska, indicates a healthful and fairly rapid advance. As to money invested in Congregational property, the report shows that 5,312 churches have 4,417 houses of worship, valued at \$43,446,243, while 1,022 churches have invested funds to the amount \$3,881,750. Over against this cheerful showing should be placed the fact that 1,562 churches have debts aggregating \$3,300,706. The average salary of the 3,592 ministers who responded to the request for information on that subject is \$1,125. Dr. Hazen forecasts the future hopefully, on the ground that in the thirty years under review our increase has been twenty-eight per cent. larger than the increase of the population of the United States. He closed with the plea for greater interest on the part of the churches in one another, and in the council which expressed their fellowship.

The publishing committee reported an annual issue of between ten and eleven thousand copies of the Year-Book. The only change ordered in the forthcoming issues was the decision of the council that hereafter in the

have already been received, and it is understood that almost as much more is still to be realized. After deducting all expenses, aggregating \$11,578, the sum of \$53,961 represents the net increase of the fund, owing to the labors of Mr. Whittlesey and of his efficient co-laborers on the committee. Thus far thirty-one persons have been the beneficiaries of the fund, the average grant being \$171.98.

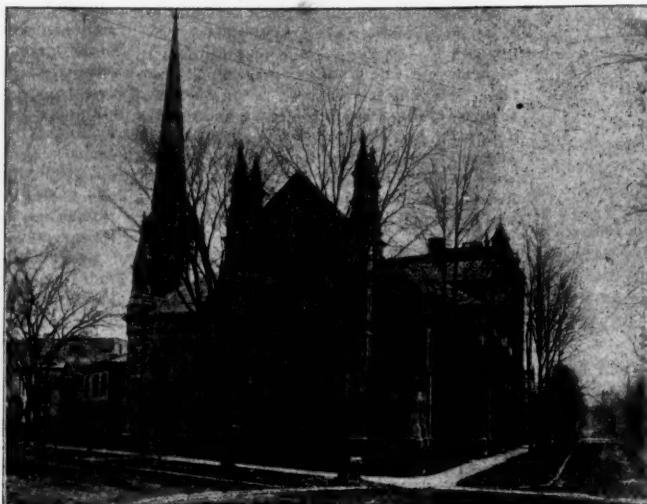
Dr. Whittlesey, in his address to the council, gave several touching incidents, illustrating the gratitude of the recipients; thought that, as a rule, ministers shrank from availing themselves of the fund, and only did it as a last resort. He hoped that the denomination would not consider \$100,000 the goal, but simply a point at which the movement shall be lifted, as Dr. Taylor used to say, into "visibility." In this connection it may be pertinent to state that the trustees of the National Council have, during the interval between this session and the last, obtained permission of the Connecticut General Assembly to hold property to the extent of \$300,000.

BABEL AND PENTECOST.

Such was the striking and suggestive title of Dr. F. W. Gunsaulus's remarkable sermon,

preached to an audience that filled every available seat and overflowed into the aisles, several hundred persons standing throughout the delivery, which occupied just an hour. Contrary to his usual custom, Dr. Gunsaulus read from a manuscript, to which he confined himself closely. The pace was rapid. There was no superabundance of action, though a quick, nervous gesture now and then and occasional flashes of the eye helped powerfully in driving home the thought.

The sermon itself was marked by those qualities which admirers of Dr. Gunsaulus have learned to associate with his public speaking—the ample vocabulary, the rounded and polished sentences, the swiftly drawn and beautiful word pictures, the literary flavor and the wide range



PLYMOUTH CHURCH
Where the Council Met

Sunday school statistics the columns recording the additions to the church from the Sunday school and the benevolences of the latter institution be omitted. This will provide room for additional items concerning Christian Endeavor Societies. It was understood that the judgment of the statistical secretaries, who held a meeting on the day before the council convened, favored this change.

Treasurer S. B. Forbes's report was not a rosy picture. During the three years the total receipts have been \$29,203, which disbursements have so far exceeded as to leave a debt of over \$5,000.

IN BEHALF OF AGED MINISTERS.

It will be remembered that the Minneapolis Council of 1892 marked the inauguration of a special effort to increase the council's fund for ministerial relief. The supervision of this movement was put into the competent hands of Rev. N. H. Whittlesey who, during the past three years, has traveled 50,000 miles, addressed 244 churches and every State association from Maine to Kansas, besides circulating thousands of letters and pamphlets. He has secured one gift of \$1,000, eight of \$500 each, thirty-seven of \$100 each, but the chief source of the contributions of \$35,920 has been, as is so often the case, the small givers. From the Ford legacy—the offering of that modest but devoted physician of Ann Arbor—\$32,000

of his bold thinking—all these and more entered into the construction of the discourse. Its impression upon the people varied somewhat according to the ruling trend of thought in each hearer's mind, but there was little dissent from the general verdict that the great Chicago preacher had shown himself equal to the occasion and sustained the best traditions of the Congregational pulpit.

The earlier part of the sermon contrasted the picture in Genesis with that in Acts, finding in the first a type of human effort dispensing with divine aid, and in the second a symbol of the divine method of bringing humanity back to God. The paramount claims of the ideal were then asserted, and humanity's dream of unity, as revealed in the literature and life of all the centuries, was shown to be not without its justification in the purpose of God. The thought then ramified into three fields—that of science, that of democracy and that of social reform—in each of which these diverse tendencies were shown to be at work, and the duty of the church to accept without reservation Christ's ideals and to strive to make them real was enforced with all the vigor the preacher could command. Certain of the more notable passages of this great discourse follow. It will probably be printed in full in the Minutes to be issued by the registrars.

THE CONTRAST.

Here are two scenes in the history of the human soul, which is evermore repeating its own deepest experiences. The distance between man and God, the earth of man's life and the heaven of God's unclouded presence, man's actual ignorance and feverish care and God's ideal knowledge and calm power—this space has always challenged every human faculty, and the profoundest and truest life of man has taxed its powers to bridge the immense void. The picture given to us by this ancient page, the building of the tower of Babel, is only one intimation of that perpetual effort which man has made to work up from the earth into the presence of the divine in heaven. There has always been something splendid and dramatic, if not entirely heroic, about these labors of man or Titan to invade the dwelling place of the infinite and assert his presence there. It has seemed great for him to peer into the secrets of the absolute from the height of some Babel tower, or, Prometheus-like, to steal from the hand of infinite wisdom its secret. These brilliant enterprises appeal especially to our outreaching and self-asserting time. The poem of Prometheus is to the nineteenth century what it is, in all its reminiscent music and modern significance, because our own time, so recently gifted by treasures and forces of nature, feels that it has the right to the precincts and secret of infinite being because it has learned to love them so, and that there is no distance between man and God which human genius may not span in a sublime effort to reach him. One has only to study the geography of the human soul in its present condition, and mark the history which it is making of itself in its own aspirations and yearnings, to understand how our age finds heroic quality in that far-away event. The Plain of Shinar may lie here or there in the

Orient; Babel may have been the capital of the Babylonian Empire, or that of some other land; fragments which attest the vulgar magnificence of a city covering a hundred square miles may have a tale to tell, or may be silent as to the existence of a tower which reached toward heaven—nevertheless, wherever the human soul lives, unwon to its divine destiny by that Spirit which spoke out of heaven to earth at Pentecost, Babels will arise upon every realm of its life, and that confusion of tongues which always follows a confusingly low ideal will surely ensue.

It is this fact which furnishes the suggestive contrast, as we pass to the second picture. Separated as this event is from the first by thousands of years, here, at Pentecost, we see just why the whole history of Babel building is the history of the most brilliant failure with which man has concerned himself. In no other light than the light of Pentecost can we understand the pre-existing spiritual condition—that poverty of soul which promises

nothing but defeat. It is described in the words of the old story: "Let us make us a name, lest we be scattered abroad upon the face of the whole earth." In all moments when man has missed the fact that all life is to be lived from above downward, before it may manifest itself, as life, from beneath upward, when he sees not that the secrets of his earth are to be revealed out of the heavens above him—then has he been afraid of the great broad world in which he finds himself. Lost to a true ideal, he fears to lose himself. He has nothing greater than himself to feed upon, and he is affrighted at being separated from his kind even if they be as hungry as he. This is the centripetal force that gathers the weak into crowded cities, and its opposite is the centrifugal force sending the strong

up through whose personality and power Roman thought and feeling climbed, as in a tower, toward the infinite, until, in that desperate but blind effort to bridge the distance between the human and the divine, it called Caesar "God." Apotheosis was the logical consequence in men's minds of an effort at civilization verified by the highest, and was in this way, through its very failure, a testimony to the fact that God must speak in and through the incarnation. Babel, with its failure to unify humanity around a visible and man-conceived institution, was the hint that somewhere in God's universe man would come to a Pentecost. Humanity could be unified, not by any institution, but by the power of the Spirit; and this is the significance of Pentecost, that here at least disorganized and self-dividing humanity comes to be reorganized and forever spiritualized into a divine unity.

Prayer is the promise of progress. Civilization has found its most practical resources in the idealities above the grime and dust in which it toils. Great is work, but work alone is Babel. Greater is the open soul receiving at Pentecost the inspirations and ideals by which the work of man on earth shall be something more than noisy laboriousness—where, indeed, it shall be the bringing down out of the sky of truth and love the city of God, that complete and glorious civilization which shall last forever. Wherever mere work rules and men's bodies and souls are unfed by a revelation of what man is in God's thought there is a centrifugal influence which makes human speech become variant and which tears society into tatters. I may say the same thing that my brother says in his own language and yet be separated from him by infinite distances; I may say nothing that he says, and what I say may be said in another tongue, but if our hearts are under the sway of one spirit of holiness we understand each other. Genius and goodness make men comprehend each other. A noble act can be told by a Hottentot to an Icelander or a sage in the cloister. In heaven we shall sing, because music is the universal language.

The doings at Babel and the praying at the day of Pentecost are one, the separative and wearisome influences without a grand ideal, and the inspiring, unifying influence of life with a worthy ideal. Let us never be afraid that men will lose their personalities by the unifying power of Christianity. It is only our disease of individualism that we can lose. The ideal and motive of Christianity are so comprehensive and each strikes every man's heart at so great a depth that every human being under its influence has an apprehension of the meaning of his own life that insures its development, and an appreciation of the value of every other man's life that makes his slightest and truest accent fully understood.

REV. F. W. GUNSAULUS, D. D.
The Preacher of the Council



to the suburbs. Humanity without ideas and sentiments that make the earth a precious opportunity for their realization, humanity uninformed by that life which is larger than its own, unwon by that mystery which overarches its knowledge with the conceptions and aims that include its world, is indeed a pitiful orphan, and is sure to become a panic-stricken exile. It is not strange that, in such moments of spiritual dissonance when the soul of man hears nothing of the harmony of the universe, when man and his earth hear nothing but their own ambitious melody, that he should seek to rally himself and bind the children of his hope about something that should at least point heavenward.

THE NECESSITY OF THE INCARNATION.

This method of ridding himself of his fear of the life problem, a problem which is as broad as man's universe, is very human. The last great gift of pagan Rome to the world was a Caesar, her characteristic man, the man

SCIENCE CANNOT SAVE.

Our age has looked to such a power as science as its Prometheus, its redeemer, for it has conceived that its disease is ignorance alone. But not ignorance is its malady, else a Prometheus who robs Jove of his intellectual method, his secret, might deliver the race. Its malady, productive of all ignorance and care and pain, is unrighteousness. Mankind does not need a Promethean champion of humanity as humanity is, but a personal revelation of God, whose influence will first recreate and then champion man as he strives to be what he ought to be. This other and divine Prometheus must come, instead of a Titanic man; and up to the hour when man is seeking to be what he knows he ought to be all science, all discovery of nature's powers waiting to serve him, all mastery of the forces that are set to be his ministers, is a magnificent gift which man cannot take, save to his ruin. They do help him to build, and up toward the skies. But building with them he knows not yet the awful distance between the finite and the infinite. It is a moral distance, and so a mental distance. Man with all his science must learn to work on the understanding that it is a less distance for the infinite to come as God comes in Christ, from the infinite to the finite, than it is for the finite to travel or build to the infinite.

Christ's valuation of the other man, his saving of all men of every grade by his own sacrificial life and its issue, his creation of the indubitable equality of men before his cross on Calvary—these are the basis of triumphal democracy. Above them all, his spirit, the spirit of help for others, the soul of altruism, the overflowing care and love for all men because they are God's children, all this passion that grows divine in him and through him as it worships God and is loyal to God's government—this is the energy that cries out: "You're as good as I am." This is a gift to social dynamics from Pentecost. No Babel of misunderstanding, no centrifugal force is here. I care not whence they come, careless as they may be of all superficial uniformity, those who surrender to this Holy Spirit have genuine unity, and each man hears the other in the tongue wherein he was born. We do not need Prometheus to rob God of his secret; we need men so inspirited by the Holy Spirit that they are willing to listen as that secret of government is spoken by the carpenter's son.

Let us not forget that the cloven tongues of Pentecost are yet in the air and must be reckoned with by our civilization. Let not Christian scholarship be dazzled by Babel. It hears much of the value of machinery and the exquisite music of mechanism. It is invited to look into crowded cash-books and wonder at the fortunes which have come forth in a day. "Did ever silk like this come from the mills of any other century? Did ever economic philosophy dream that profits like these could be accumulated so rapidly? Can the genius of discovery go beyond the results of our whirling steel? Even Christianity—how it pays! How could we ever expect to keep men employed at such wage if they did not expect, instead of homes on earth, each a home in heaven?" Our Prometheus vaunts himself unseenly, even when in his leisure he sits with loved Asia, devoted to arts and ideals, hearing nothing from above him. At last it wearies. The soul wants a word from above itself. Pentecost placed that word on human lips. But let us stop. The Christian idea of God's valuation of a man has at last been taken up by what are called dangerous classes and we are asked: "What quality of man does all this progress bring forth? What tissue of heart-cord, what hardness of righteous conviction, what whiteness of sentiment, what strength of purpose, what purity of heart?" Of course, the reply is: "Just now, that is dangerous questioning. So soon as the labor problem is settled we mean to look into that, but that is impracticable now."

Ah! dear victim of sophistry, the Pentecostal truth as to the value of man is at last out into the fields of our political economy; it has been caught up by the loafer and striker and is being flung into the air by the mob, and you must leave your ledgers to welcome a truth so long delayed. No modern cannon can shoot this idea down, although the mob may be slain at your door.

TWO HUNDRED AND SEVENTY-FIVE YEARS OF HISTORY.

To pack into a single evening so vast a theme seemed an arduous and audacious undertaking, but the topic was so well subdivided that each speaker, by confining himself to the topic assigned him, could in the few allotted minutes give at least a bird's-eye view of the field under consideration. The audience was nearly as large as that which flocked to hear the sermon, and the interest did not flag although it was nearly ten o'clock before adjournment came. Somewhat unexpected, but in keeping with the thought of the evening, was the presentation of the gavel made out of an apple tree which grew from a seed carried to the Pacific Northwest by Marcus Whitman, when he led the little cavalcade across the continent on that memorable and eventful journey, the result of which was the saving of three States to the Union. It fell to Rev. L. H. Hallock, D. D., to act as intermediary between the Congregationalists of the State of Washington and the council, and in a short and very felicitous speech he explained the circumstances which led a worthy woman of Walla Walla, Wn., Miss Rosalia Baker, to have such a gavel made and the association of Washington to embody in it their greetings to the council. Dr. Hallock felt that no better monument could be reared in honor of this grand patriot and martyr than Whitman College, in which Dr. Pearson takes such a deep interest, and for the endowment of which, just now, President Penrose is striving with might and main.

Passing to the scheduled topic of the evening the audience first heard a valuable historical paper by Registrar Moore, alluding first to the several attempts in the early years of the colonies to come together in convocations. He then referred to the two synods at Cambridge, after the latter of which elapsed an interval of 204 years before the next Congregational convention at Albany in 1852. The circumstances leading up to the formation in 1865 of the National Council were then set forth, as well as the place, time and prominent participants, this review covering a quarter of a century. Mr. Moore proved that the council has done great good in furnishing us the Year-Book, in establishing confidence in our charitable societies, in the better organization of the denomination and in the enlarged fellowship which it has fostered.

The address of Dr. G. H. Wells was witty in its preliminary touches, but went so far afield in its survey of the estimate which Congregationalism has always laid upon the preaching of the Word as to prevent reference before the gavel fell to anything much more modern than Plymouth Rock. It was, however, a comprehensive and eloquent enumeration of the great preachers of the past and of the characteristics of their pulpit work. Dr. Wells, in the early part of his speech, was frequently interrupted by applause, and it must be confessed that he yielded to the inevitable as gracefully as any man could under the circumstances.

Rev. Dr. Joseph H. Twichell's address follows in full.

CIVIL AND RELIGIOUS LIBERTY.

While for ordinary purposes it answers well enough to call the early New England worthies at large our temporal and spiritual forefathers, as it is our pride to do; when as the heirs of civil and religious liberty on this American soil we would use precise language regarding our extraction, justice requires us to say that we really derive from Plymouth Rock.

Plymouth was the little sister among the colonies. She never was anything but little—little and lowly. Not many wise, not many mighty, not many noble were called into her modest family, not nearly as many as to the Massachusetts Bay Colony up the coast. Her Carvers and Brewsters and Bradfords and Winslows were of distinctly humbler degree than the Winthrops, the Cottons, the Endicotts, the Saltondeils. But she was the true founder of our line, our true House of Hohenzollern. It is hard to date the birth of a principle. It has underground life before it comes into right. The Pilgrim community of 1620 was the first body politic in human history to carry the democratic principle of government into effect. Some people would shake their heads at that and challenge the statement. That particular torch of human progress, civil government organized on the democratic theory of equality, and involving the separation of church and state, was lighted on Plymouth Rock—there and not elsewhere. In the Puritan colony of the Bay it was far different. Fragrant and illustrious forever is the memory of the hero leaders of that exodus out of England which followed the flight of the Pilgrims across the seas. But their political faith was radically diverse from that of the Pilgrims and their political works showed it. "If the people be governors, who shall be the governed?" said John Cotton. Ninety years after their landing not more than one-fifth of their number were admitted to a voice in public affairs. True there was from the outset dissent from this limitation of privilege, which grew and grew aggressive with time. But the chiefs, lay and clerical, stood against it with all their might and for the general good, as they sincerely judged. Hence trouble, and plenty of it, of a kind of which at Plymouth we had almost none.

A gentleman hearing another say in a company that he and his wife had lived forty years together without a single unpleasant word, exclaimed aside to the person next him, "My soul, what an insipid life!" Well, life among our Puritan forefathers of the Bay Colony could not be impeached on the score of that sort of insipidity. But their domestic broils were, for the most part, perfectly inevitable. They were the natural ferment of the acid and alkali of irreconcilable ideas of government thrown together, and really nobody was to blame for them. The conflict thus engendered ever tended to the enlargement of liberty. Out of it, for one thing, arose the secession of the three towns led by Thomas Hooker into the farther wilderness, and the framing in 1639 of that memorable free Connecticut constitution, which was an echo pure and clear and strong of the political note struck nineteen years before in the cabin of the Mayflower. That note went on deepening and swelling in other echoes till it mounted to one which the whole world heard in the Declaration of Independence and the Constitution of the United States.

"All men are created equal." "Governments derive their just power from the consent of the governed." "Congress shall make no laws respecting an establishment of religion, or prohibiting the free exercise thereof." These were the harvest of what was sown by Plymouth Rock. The Pilgrim, then, least of all the exile "visionaries of God" in his time, is by eminence the father of whose house and lineage we are. He was that true nation-reed which

. . . . laughed at in the dark,
Has risen and cleft the soil and grown a bulk
Of spaniess girth, that lays on every side
A thousand arms, and rushes to the sun.

But whence came his peculiar institution of government? There are those who trace that autonomy of the town, originally realized at Plymouth and conceded on all hands to be the germ of our free national system, to ancient Teutonic races. The question of a common principle aside, whatever the resemblance of the Pilgrim town meeting to the popular assemblies of our Saxon and Scandi-

navian ancestors, there was a break between them of a thousand years at least. The civil government, created by the compact signed in Provincetown harbor, was certainly, as such, a perfectly new birth and as native to the Mayflower as was Peregrine White. Nor that new birth is the parentage doubtful. Among the ablest, most learned, most scientific of those at present laboring in the field of inquiry into such origins—in authority second to none—is Professor Bargeaud of Geneva. In his invaluable and meaty little book, *The Rise of Modern Democracy*, he points out in a very conclusive fashion that, in its inception, political self-will in America was the manifest immediate offspring of a self-ruling church—which is to say that the mother of that wee Pilgrim republic of 1620 was Congregationalism. The Mayflower was the ship that brought it over and the only ship. Congregationalism spread from Plymouth Rock. That is historic fact. Thence the Puritans of the Bay Colony imported it. They did not want it to begin with, but it had obtained a foothold on their territory before they arrived, i.e., the body of them. In the winter of 1628-9, Endicott and those with him at Salem, the vanguard of the Winthrop emigration, overtaken by a great sickness, sent down to Plymouth for Dr. Fuller to come to their relief, and he came. He found Brother Endicott and the saints of his company in consultation respecting the church order most advisable for them and, being deacon as well as doctor, he seized the opportunity to expound to them the way of the church at home, which he did with such force and reason that they adopted the same, and, when the next June the colony landed, there Congregationalism was. The Puritans did not want it. They did not like it. Under the name of Separatism it was odious to them. They had thought to abide in the Church of England. But they came to it. They took only half the dose, indeed, at first; but in no very long time it has thoroughly leavened the whole lump ecclesiastical and was in process, to the alarm of their magistrates and their ministers, of leavening their whole lump political, too. "Democracy," protested Master Cotton, who was valiantly doing his best to avert the latter consequence, "I do not conceive that God did ever ordain as a fit government either for church or commonwealth." But it was of no use. At that moment, so far as the church was concerned, the mischief was done and past mending and the rest was sure to follow. Civil and religious liberty did not ripen in that age, for they ripened slowly; but out of what in that age took root in our soil have grown, in the long unfolding of events, those fulfillments sublime and benignant which we see.

The plant of free democracy, then, which sprouted and budded in the shelter of Plymouth Rock, owed both its existence then and its power of propagation abroad, to those views of the relation of man to his divine Lord and to his brother in the Lord which were reflected in the constitution of the Pilgrim household of faith.

There are certain voices from Plymouth Rock that are perpetual, and he that hath an ear let him hear them. One is a voice appealing to us as American citizens to have faith in political liberty. "The people may be trusted with their own." In that fragment, at the dedication of the Pilgrim monument in 1889, did the poet of the occasion construe the theory on which old Plymouth made all her citizens freemen. "Toryism," Mr. Gladstone has said, "is distrust of the people tempered by fear. Liberalism is trust in the people tempered by prudence." I detect in these days, here and there, a Tory note of doubt if we in this country in our application of the doctrine of popular sovereignty are not going too far. I name no names. As Dr. Hawes of Hartford once said, "I refer to those to whom I allude." But I seem to hear that note when I recall what universal suffrage has brought

this nation through, what many of us have seen it bring this nation through, what black night of tribulation, what fearful seas of peril; I wonder to hear it. The word of Plymouth Rock to us is, Trust the people! Give them education, give them religion, give them justice, give them power and trust them.

Another voice from Plymouth Rock speaks to us as churches and a church. It bids us, it charges us, to beware of imposing shackles and trammels on freedom and religious thought within the bounds of our fellowship. "God had more truth and light yet to break forth out of his Holy Word," said Pastor Robinson, and you know the context. Now in spite of the contrary judgment of our authorities—and some the latchet of whose shoes I am not worthy to stoop down and unloose—I confess myself one of those who believe that he meant what he said, what he seemed to mean. And one reason why I believe it is that it was written into the covenant of the Plymouth church that they would walk in all God's ways "made known, or to be made known, unto them," a distinct intimation of the same thought.

Toleration—which is not religious liberty, but is the dawn of it—was in New England original with the Pilgrims. The spirit of toleration is the condition and climate of the spirit of inquiry and progress. This freedom has its dangers, but they are not so great or so grave as those begotten of repression, now or at any time.

A voice from Plymouth Rock calls us to put on a wide, hospitable, brotherly mind toward Christians of every name. My former greatly venerated and beloved parishioner, Professor Stowe, took immense comfort in his closing days in the fact that, while *ex animo* and by church membership always a Congregationalist, by virtue of Presbyterian ordination in his youth he had a place in the "grand old Presbyterian communion" as well. "If I were to live my life over again," he said to me once, "I'd join all the churches I could. You can't belong to too many." The feeling he so expressed—that vivid, yearning sentiment of catholicity—God grant that, by his indwelling grace working together with our liberty, we Congregationalists as a family may be increased in it more and more; and therein be set forward on our part toward that union of the body of Christ for which we all pray, and which will come, when it does come, heart first, and not head first.

The distinguished orator who pronounced the address at the laying of the corner stone of the Pilgrim monument in 1859 reminded his audience that there was a precept of Christ which the gratitude they were there professing might fitly call to mind—this, viz.: "If thou bring thy gift before the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar and go thy way. First be reconciled to thy brother, and then come and offer thy gift." As now we are bringing our gift before the altar—our gift of thanks to God for our manifold wealthy heritage—may we not, should we not, pause to inquire if our brother has aught against us? Has any Christian brother aught against us? Are there those whom, because they are, as we deem, faulty and deficient in their faith, or those whom, because they differ from us in traditions and in worship, we from our Jerusalem disdain and disown as alien Samaritans? To such let us seek to be reconciled, as Christ was of old.

Has our poor brother, our ignorant brother—home born or stranger—has our brother who is wronged and oppressed aught against us? Have we been wanting to him in consideration, in sympathy, in succor? To him let us be reconciled, and to all whom Bethlehem and Calvary make our brethren, and then come and offer our gift.

THE RECEPTION TO THE FOREIGN DELEGATES.

The feature of Wednesday morning was the presentation of brethren representing Con-

gregational bodies beyond our own borders. The first to be introduced was Rev. G. S. Barrett, through whom the Congregational Union of England and Wales voiced its salutation. His appearance was the signal for the waving of handkerchiefs and the uprising of the entire body of delegates. When the applause had subsided Dr. Barrett made a pleasing response, acknowledging the friendly welcome, conveying the greeting of the brethren on the other side of the Atlantic, and contrasting in a happy way American and English manners and customs. He alluded to the intimacy between the two nations, and the interest taken in England in American books on theology, and to the advancing tendency in the High Church party toward Romanism. He closed with an earnest appeal for the assertion and honoring of the fundamental truths of evangelical religion. He took pleasure in announcing that the American ambassador in England has consented to lay the corner stone of the new church in Gainsborough, Eng., to which he trusted Americans would extend their substantial sympathy.

The Canadian Congregational Union was then heard from in the person of Rev. E. M. Hill. He touched upon the frequency with which pastors in Canada passed over the line that marks its southern boundary, thus bringing about closer relations between the two countries. He hoped that the 100 churches in Ontario and Quebec would have at their annual convocation, which occurs next July in Montreal, a delegation representing the Congregationalists of the United States. This cordial message was supplemented by words in the same tenor from the lips of the second Canadian delegate, Prof. William H. Warriner. He very fittingly made it known that he was brought up in the Gainsborough Church and still retained interest in its welfare. To all of these remarks Moderator Dingley responded, reciprocating cordially the expressions of affection and rejoicing that, although different earthly powers commanded allegiance, over all of us floats the flag of Christ.

DR. BARRETT ON THE STATUS OF ENGLISH CONGREGATIONALISM.

In addition to his Thursday morning's somewhat informal speech, in which he brought the greetings of his English brethren, Dr. Barrett spoke extendedly Thursday evening, taking for his theme, Present Position and Prospects of Congregationalism in England. This was treated under three aspects: First, the ministry; second, the church life; and third, worship. After setting forth the disadvantages arising from the pretensions and assumed superiority of the Established Church, from which he rejoiced that his brethren on this side of the sea are happily free, Dr. Barrett pointed out two noteworthy features characterizing Dissenting ministry: first, the average of education and equipment is manifestly higher than it was a few years ago, but, on the other hand, it seems as if there were not so many conspicuously great men in the pulpit. Dr. Dale was lovingly referred to and his position as leader of the English pulpit was gratefully acknowledged. With regard to theology, while there has been shifting of emphasis, giving rise to the fear that the old truths are being forgotten or slighted, Dr. Barrett believed that there is a growing desire on the part of the vast majority of his fellow-ministers to utter what the Lord would have them preach.

A noticeable thing about the internal life of the churches as a whole is their diminishing pecuniary resources. It must be confessed that the social prestige of the Established Church frequently allures within its fold children of Nonconformists, but to balance this is the encouraging fact that Congregational churches are gaining a stronger hold on the working classes. Toward this end the Pleasant Sunday Afternoon movement is contributing powerfully. Such services as these

provided they are ruled by an evangelistic motive, Dr. Barrett heartily indorsed. The characteristic of present day worship was stated to be a growing tendency to enrich and beautify the service of the sanctuary. Among the changes of recent years noted are the shortening of the long prayer and the greater use of the anthem. All these modifications of the service are designed to secure a more intelligent participation in the service by the congregation. In this way he thought the ideal of worship is approximated to more closely. Though Dr. Barrett referred only incidentally to his own share in this work, it ought not to be forgotten that he has laid churches in England under personal indebtedness to himself for the hymnal which he prepared and which is now in very general use. It is entirely devoid of that class of hymns which Dr. Barrett stigmatized as riotous vulgarity.

PRESENT DAY PREACHING.

Dr. James Brand's paper on this subject was a thoughtful, well balanced discussion of both the encouraging and the alarming symptoms in the church life of today. Among the former he enumerated the development of the altruistic spirit in science and religion, the waking up of the church to the wrongs of the poor, and the return of Christian thought toward a juster appreciation of systemized doctrines. Among the defects of our time he named the feeble conception of the nature and government of God, loss of reverence for law and righteousness, the decay of the sense of guilt and sin, or the tendency to approach the historic Christ simply as a human sympathizer, as well as a tendency to regard the Father as a being who exists only for the purpose of forgiving sins. To counteract this preachers must emphasize the nature and attributes of God, the fact of the divine government and the nature and guilt of sin. The most imperative duty, however, of the modern pulpit is to aim at the spiritualizing of Christian life. The question which people are asking, and will ask more and more, is, "What is the attitude of Christianity towards the great historic, organized, fashionable wrongs of society?"

WHAT IS THE CHURCH?

Another strong paper was that of Rev. Edward Hawes, D. D., on The Right Conception of the Church. The subject was timely in view of recent criticisms from both within and without the pale of church membership, and Dr. Hawes gave due consideration to these strictures, while maintaining positively that the church is, nevertheless, the grandest institution of the ages. One detected in the address evidences that the author had been reading Professor Herron, although he was not named, but with much of his teaching distinct issue was made, though it was admitted that there is a measure of justification for some of the hard things currently said against the church. The speaker held that only as the New Testament idea of the church is grasped are we in a position to determine its proper sphere of activity. The divine purpose is the inward regeneration of men. It is not to concern itself primarily with the election of this or that man to office, with crusades against saloons and gambling dens, nor again is it to undertake to be an arbiter between contending parties. Its first aim must be to make men Christians, establishing them in a right relation to God with the expectation that they will then live in right relations to their fellowmen.

MISSIONS, MISSIONS, MISSIONS.

At previous National Councils the presentation of the work of our benevolent societies has been sandwiched in between committee reports and papers, or else assigned to hours when the chances of obtaining an interested congregation were decidedly slim, but this year a reform was instituted and a day in the very heart of the sessions of the

council—Friday—was given over entirely to the six societies. So from ten o'clock in the morning to ten o'clock at night there was what might be called "continuous performance," and every one agreed that the sum total of impressions made amply justified the new departure and made it an excellent precedent for future councils. There was an excellent attendance throughout the entire day, and for hour after hour a listening congregation was in turn fed with statistics, amused with stories, touched by incidents of real life on the missionary field, instructed regarding the principles back of all missions and the ideals toward which they should move, saddened by somber descriptions of empty treasures, necessitating retrenchment on the field and overburdening hearts of secretaries and executive committees, gladdened by the many indications of the manifest blessings of God on the work of the denomination at home and abroad, and stirred profoundly by the thrilling appeals for larger giving, more serious attention to immediate problems and greater personal consecration to these notable causes.

The Church Building Society was represented by Secretary Hamilton and Rev. C. H. Beale, D. D. For the Home Missionary Society, Secretary Choate, Rev. S. H. Virgin, D. D., and these men from the front, Rev. R. B. Foster, Rev. D. W. Bartlett, Rev. E. A. Paddock, Rev. T. G. Langdale, Rev. J. G. Dougherty, spoke. The Sunday School and Publishing Society expressed its needs through Secretary Boynton, Rev. E. M. Noyes and Rev. W. E. Barton, D. D., while Secretary Hamilton, Pres. E. D. Eaton, D. D., and Rev. G. A. Gordon, D. D., lifted their voices in behalf of the American Education Society. Secretary Beard, Prof. Graham Taylor and Rev. N. Boynton, D. D., pleaded the cause of the American Missionary Society, and the American Board made itself heard through Secretary Daniels, Rev. C. M. Lamson, D. D., and Pres. J. W. Simpson, D. D.

A glance at this list gives a hint of the quality and bountifulness of the day's feast. It was platform oratory of a remarkably even and high order. To mass together pastors of leading churches, the younger and older elements being judiciously mingled, and to secure the additional aid of prominent college professors and presidents, as well as of field workers, was a master stroke, and resulted in a succession of scholarly, finished and effective addresses. The impression of the day was an accumulative one, rising to the highest pitch. At the close came Samuel B. Capen's straightforward and searching address, which follows in full.

LOYALTY TO OUR SIX SOCIETIES—MR. CAPEN'S ADDRESS.

Growing out of the unfolding of our missionary work today, when our souls have been stirred within us by the earnest words from so many eloquent lips, have we not reached a new appreciation of its breadth and comprehensiveness? After all, the distinctions we make about the foreign and home fields are purely artificial and not to be found in the Bible. Wherever there is a soul in need, whether he lives in New York or Chicago, Peking or Calcutta, there the marching order of Christ has been carrying us. We have recognized the importance of saving the children, and we have the pioneer society. We have planted the church early in the new community, and thus fought the devil in the saloon and the brothel at short range. We have provided the permanent church building and parsonage, and we have aided more than eight thousand men to enter the gospel ministry. We have given as no other denomination for the Christian college and school. We have helped to lift the despised races, and all through the South a nobler, purer manhood and womanhood is at hand. We have crossed the seas and planted the cross in the darkest places, and the glory that streams from that cross is lighting the world. This

magnificent, world-embracing work is one, and no part of it can be dispensed with. It must be sustained as a whole, or else the whole will suffer. And there is no antagonism anywhere, and what helps one is seen to help all. When the American Board applied to the Massachusetts Legislature for a charter, the objection was made that "we had no surplus of religion to export." The all-sufficient reply was that "religion is a commodity of which the more we export the more we have." And the contrary proposition is equally true, that the more we have the more we export. As Congregationalists, we have a right to be proud of our missionary organizations and of the perfect harmony that exists between them all.

And now I have been asked to speak in conclusion upon The Missionary Obligations of Our Churches and the Reasons for Greater Loyalty in Supporting Our Six Congregational Societies.

Our missionary obligation is the most solemn question of the hour, and we can feel sure that it comes nearer than any other to the heart of our Master. And the question of loyalty is more necessary for Congregationalists to consider than for any other body of Christians. Every other denomination in its very name differentiates itself from all others, and lays emphasis upon its own peculiar characteristics, as Baptists, Episcopalians, etc. But Congregationalism in its very name stands for breadth and not for any single and special doctrine. We are trained to this thought, and it is well. But we do not need to be reminded again and again of the danger that in our breadth we are apt to neglect our own work.

But the question is more vital now than it has been for a generation at least. Several of our societies are in debt and all of them are in the most desperate need of larger gifts to do the larger work which is imperatively demanding to be done and done at once. The Otis and Swett legacies, which for several years have been used to supplement the regular gifts of the churches to the American Board and the Home Missionary Society, are nearly exhausted, and a score of men like S. D. Warren and Ezra Farnsworth and W. O. Grover and Colonel Fairbanks, who gave so generously and so constantly, are no longer with us. We have come to a crisis in our ministry work and we must counsel together if we would prevent disaster all along the line.

As a help to the discussion, let me say that it is believed that only a little more than one-half of the gifts of our church members go to the support of our own missionary societies. The New Year-Book says gifts for the six societies and ministerial aid, \$1,515,344; given in table marked "other gifts," \$674,767; total, \$2,190,111. The amount given the societies is susceptible of proof and is reasonably accurate, but multitudes give to outside objects who never make a report of it to any church treasurer and the amount of which, therefore, never finds its way into our tables of statistics. These outside gifts, it is believed, cannot be less than half of a million of dollars annually.

THE BETTER WAY

With this thought before us, the first suggestion I would make upon the question proposed is that we need to urge in every possible way, from the pulpit, at the conference and in the press, that good business and common sense declare that money given to missionary societies, whose work is publicly and constantly open to review by a whole denomination of givers, is the money least likely to be wasted and most likely to bring permanent results. The world learned long ago that organization gives efficiency and power, and money that helps to support organized work, as a rule, shows the largest returns. The average American is a very practical man and he wants to have something to show for his money.

It is self-evident that the men who care for

our societies and whose home and field secretaries and missionaries are experts in their various fields can invest money for Christ's kingdom to better advantage than the inexperienced. The church is the divine institution and the ministry are divinely ordained. The work our societies are doing is just along these permanent lines, which have been marked out for us in the New Testament. There is something very attractive, I know, to a certain class of minds who yield to the appeal not to be narrow and sectarian in their gifts, but it is breadth usually at the expense of efficiency. The money, if not wholly wasted, might be used to better advantage. Of course, I do not refer here to that which is given for city missions and the seamen and for Y. M. C. Associations, all of which is organized work and for all of which, as Congregationalists, we are bound to do our share, but to the money that flows so much of it into independent and irresponsible channels. The most successful business today is that which is best organized and which makes every department contribute to one end. Without this there is waste and loss. So in missionary work that is most successful which is best organized and which is responsible in every department of the church. The words of Professor Phelps are timely: "I work Congregationally because I must work somewhere, and am neither wise nor strong enough to work alone and am not such a fool as to throw away nine-tenths of my power for good by trying to work in ecclesiastical solitude."

THE FOLLY OF CARELESS GIVING.

Illustrations to show this waste might be given without number from our brethren in the field. But I go outside of them all for this purpose today, and take one given at the recent National Conference of Charities and Corrections by Rev. L. P. Ludden of Lincoln, Neb. We all remember the extreme suffering in that State last winter. Its citizens organized throughout the State committees of investigation, and all worthy cases were reported. Supplies poured in from all over the nation, coal was given free at the mines and laid down in Nebraska at fifty cents a ton. Other goods were transported without charge. This was accomplished by charity organization. But while this magnificent system was in operation, thousands of dollars were sent from the East directly into the field to people who bought coal of merchants at seven dollars per ton, when the State organization obtained it free and, paying no freight, was laying it down in Nebraska for fifty cents a ton, and ready to give it away as fast as they got money to obtain it at this rate. Other supplies, bought with money sent from the East otherwise than through the State organization, were procured at a similar loss. The committee was able to meet all cases of need. Hundreds of letters were sent East describing cases of suffering that existed, but of the hundreds that were returned to the State committee for investigation there was not a case that had not been discovered and relieved before the returned letter had reached Lincoln. One dollar given through the organization went as far as fourteen dollars given to the individual!

It makes one groan to think of the money that is practically wasted by putting it into the hands of men of whom we know little, who are responsible to no corporate body, who make meager reports, and who are really experimenting in various channels, when we have such magnificently organized societies where there is practically no waste. Does any one say that this is a narrow policy? I reply that it is the same narrowness that deepens the channel of the little mountain stream, saving the water that else would scatter to the right and left without force or power, and making instead a powerful stream which will turn the wheels of our factories and make them throb with life.

It is stated that an Israelite owning a cat was disturbed by the comments of his friends

on its disreputable and famished appearance. Calling his boy, he sent him for a pound of meat, which the cat promptly devoured. "Jacob," said he, "weigh the cat." It weighed one pound. "That accounts for the meat, but where is the cat?" We have an abundance of records of Christian activity in the past, we can account for the meat, but when it comes to the "cat," that is, the vital organism that should assimilate all this material and reproduce it in Congregational churches and Sunday schools, we cannot find them. The businesslike way to the condition of things described is to make sure of our regular missionary societies first, and stop the waste. Let every one of us at the beginning of the year plan our benevolences, making out a list and putting the six regular societies in proper proportion first in the list, and giving three-quarters of all we have to give to them. If our present contributors would adopt this plan every debt of all our societies would be paid and they would have the money in hand to make an advance all along the line. This is exactly what we would do in business—we would push the departments that were making the most money, and close up if necessary those that did not pay. Why not apply the same common sense to God's business that we do to our own? We have a proverb that says, "Not only is he idle that is doing nothing, but he is idle that might be better employed." I would like to suggest another to our church members: "Not only is he wasting that throws away his money, but he is wasting that might use his money to better advantage."

THE TEST OF LOYALTY.

Second, we need to arouse a spirit of denominational loyalty, the test of which shall be a gift from every church every year for each of our six missionary societies, and no excuse to be received.

That you may all fully appreciate the present neglect, let me call your attention to the following figures of our own 5,342 churches last year:

| Contributing Churches | Gave Nothing |
|----------------------------------|--------------|
| American Board, 2,921 | 2,421 |
| Home Missionary Society, 3,505 | 1,837 |
| American Missionary Ass., 1,501 | 3,541 |
| Church Building Society, 2,378 | 2,144 |
| Educational Society, 1,942 | 4,300 |
| Sunday School & Pub. Soc., 2,897 | 2,445 |

But of this 2,897 only 1,024 churches are such as remembered this society, the balance, 1,873, being Sunday schools, Christian Endeavor Societies, etc. Only 961 of our 5,342 churches gave to all of the six societies last year, or eighteen per cent.; that represents our loyalty!

While we have no controversy with those who prefer their forms and ritual and their ecclesiastical machinery, we believe in the simple polity of the early New England Church. It seems to us to be "common sense in religion." It fits the age in which we live and seems especially adapted to a government of the whole people which is the corner stone of the Republic. The genius of American institutions and of our church organization are one and the same. It is the church of the people, for the people and by the people. We believe in the independency of the local church and in fellowship with other churches. There is no danger about the former, but do we not need most constantly to lay the emphasis upon the latter? A closer fellowship, a moving together, steadily, loyally, enthusiastically, is our great need. And that common bond, next to loyalty to a personal Christ, should be the missionary of our six societies. If the little church cannot give as a whole more than one dollar to any society, let it do what it can and feel that it has a personal share in the work. It will then no longer be small, for it will be connected by a six fold cord with missionary work in all the earth. It has put on the uniform of the King by doing service "in His name." Some amount in the Year-Book columns credited to every society should be the pledge of fellowship, without which no church

ought to consider itself in good and regular standing.

Any pastor settled over a church who will not make an earnest effort to remember our six societies every year should remember that if some institution has given him the title of D. D. it does not stand in his case for Doctor of Divinity but for Denominational Disloyalty. I have recently heard of a new illustration in one of our wealthiest metropolitan churches. When the missionary contributions of the church for another year were being discussed in committee, the pastor proposed leaving out one of our six societies, and not one of the smaller either. On being remonstrated with his reply was, "Brethren, do you not realize how many appeals come to me from every direction?" This Doctor of Divinity placed in his mind this legion of appeals of all sorts and kinds on the same plane with the organized work of the denomination. I call that, and you call that, denominational disloyalty. Think of a Methodist or Baptist or Episcopal clergyman arguing such a question in this fashion! Let no one fear that in putting the emphasis of denominational missionary work it will in the least blind our eyes to the ultimate motive for it all—loyalty to Jesus Christ and fidelity to his last marching orders to "disciple the nations." Did the veteran in the Sixth Army Corps with the Greek cross upon his banner and the memory of the brave Sedgewick as an inspiration fight less gallantly for the old flag because of his division badge? So Christ's message to go and give to all who need must ever be the controlling motive. We can never forget that our ancestors 600 years ago were savages, and that we have an infinite debt, therefore, resting upon us today. It is downright selfishness to forget any brother of ours in all earth. We are in honor bound as a denomination to stand by our representatives at the front who have gone with our commission to flash the gospel that streams from the cross into the slums of American cities, into the godless life of the saloon cursed towns on the frontier, and the midnight gloom of the Dark Continent. A very little girl was seen recently carrying a baby in her arms so heavy that she fairly staggered under the weight. "Baby's heavy, isn't he, dear?" "No," was the reply, "he isn't heavy, he is my brother." When we think what Christ has done for us and that all the world are brethren, it will not then seem a heavy burden to give to it the gospel.

EVERY INDIVIDUAL SHOULD GIVE.

Third, we have seen that instant relief would come to all our missionary societies without the addition of a single cent to the money now given if our church members would change the proportion of their gifts, giving less to outside objects and stopping some of the waste, or, at least putting their money to a wiser and better use. We have also seen that a second method of help to all our missionary treasures is within our power if we can arouse a denominational loyalty which would lead every church to give something every year to each of our six societies. But we want to go further than this, and reach not only every church but every individual member of every church, and lead him to an increase in his gifts. While we feel at times much complacency at what has already been accomplished in missionary work during the last fifty years, is it not insignificant compared with what might have been done? When we see how lavishly money is spent for luxury, is it not fair to say that we have really only been "playing at missions"? 583,539 members gave last year to the six societies \$1,488,575, or an average of \$2.55 per month, or less than sixty-five cents per week!

As we are nearing another century and there are still one thousand millions of the population of the world who know nothing of Christ, is it not time to get down to more thorough and systematic and individual work? Among all the plans proposed for enlarged

giving there seems to be nothing yet devised so comprehensive, and yet simple and inexpensive, as the Extra-Cent-a-Day Band movement. Started two or three years ago by Mr. S. F. Wilkins, president of the Howard National Bank of Boston, it has been steadily gaining in public favor. As its name indicates, its purpose is to have every one so far as possible add to their present giving an extra cent a day, to be distributed between the foreign and home fields. At first sight some might say that this plan seems small and petty. But wait; 600,000 members in our Congregational churches giving each an extra cent a day would give \$2,190,000 additional money to our missionary societies. Would this be small? Furthermore, if our Congregational churches would adopt this plan unitedly, it would soon spread to other denominations. If the 15,500,000 members of Protestant evangelical churches should take up the plan, it would give an additional \$36,000,000 for missionary work. These churches are now giving outside of domestic and local missions only about \$12,000,000. Would multiplying the missionary income five times be small? The acorn is small but it holds the oak. There are, of course, a few in our churches to whom this additional amount would be too great a burden, but the number is comparatively small. There are a thousand little economies that could be practiced by most which would be all-sufficient for this increased gift for Christ's cause.

EVERY CHURCH SHOULD GIVE.

Such universal giving would easily arouse those who have larger means to such an increase in their gifts as would more than make good the deficiency of those who could not make the pledge. This plan has already, for substance, been unanimously recommended by the committee on systematic benevolence of the State Association of Massachusetts and accepted by that body. Let the National Council give its approval to the cry, "Every one, every day, an extra cent," and if our churches will take it up the money question, which is the "burning question," will be solved. Here is a better way than any church fairs or concerts or picnics to get the money walking steadily into the missionary treasury's hands and with a cheery voice saying, "Here am I, spend me."

This time seems especially propitious to push this movement for larger and more universal giving in all our churches. Two years ago Dr. F. E. Clark, at the Christian Endeavor Convention at Montreal, inspired the young crusaders with a new zeal for missions, and as a result of this 5,551 Christian Endeavor Societies, or one-eighth of the whole number, have already become definitely enrolled in the work, and last year these young people gave to home and foreign missions \$149,719, and for "Christ and the Church" in other ways \$190,884 more, or a total of \$340,603. And they are pushing on to much larger things in the future. As was said at the Boston Convention, "C. E." must no longer stand for "coppers exclusively," but for "cash eternally," and for such systematic giving that a missionary debt in any of our societies shall no longer be a possibility.

Furthermore, the effect of such united effort, which would mean by a necessary result more universal prayer, would certainly be felt by those to whom God has intrusted large wealth or large abilities to accumulate means. The larger gifts of the favored few added to the little gifts of the many would speedily solve the whole missionary problem of the world. As an illustration, it is interesting to remember that Hon. Alpheus Hardy started in life to be minister of the gospel, but was compelled by ill health to give up studying. For a time his disappointment was bitter, but soon a great light fell upon him. He saw that a sacred calling was open to him. With rapture he cried, "O God, I can be thy minister. I will make money for

thee, and *that shall be my ministry.*" Thenceforth he felt himself to be God's man, and as much chosen and ordained as though preaching the gospel from the pulpit. Let us encourage a plan which would necessarily create an increased missionary spirit and as a result give us more of such wealth for Christ's kingdom. We need more consecrated money-makers in all our churches.

NO NEW MACHINERY NEEDED.

But the question may be asked, do we need any new machinery to bring about such a change in the proportion of our present gifts and such increase of giving from all as is here described? What is the machinery at present available? As already noted, we have our missionary field divided, with each part in harmonious relations with every other. The secretaries, the executive heads of these societies, are among the most efficient men in our denomination. Our field marshals and missionaries at the front are generals. They should be considered among the foremost citizens of the republic and the world. They are saving America and the nation as much as Grant or Lincoln or Gladstone. The deeds of these men and the results of their work are told every week and month by magazine and leaflet and the person. Acts of heroism and self-denial of which the world is not worthy are given widespread circulation for all. Nothing better is wanted here certainly. Then we have State associations and conferences, missionary rallies and anniversaries, when these great missionary needs are stated and the work reviewed. Again, there seems no need of anything further here.

AROUSE THE PASTORS!

Where, then, is the difficulty, if any? May I repeat what I said at Saratoga in 1887 that in too many cases pastors are fast asleep with regard to the great missionary movements of the day and of their obligations to them. You never see them at any missionary meeting; you never hear of them preaching upon these great themes. I believe any pastor can in short time, if he will, arouse and kindle the spirit of benevolence among his people even to self-denial and sacrifice. Let him preach missions; let him wake up and the church will wake up. It is said that only about one-fourth of our church members take the denominational papers or missionary periodicals. Where will the other three-fourths get their information and their inspiration, then, except from the pulpit? If our pastors would only read carefully the literature so freely furnished by our societies, and then tell of the awful need of the world and the open doors everywhere, of the sure return in this world and the next of every dollar invested; if out of full hearts they would plead that God and humanity and country demanded the interest of all, their pocketbooks would be opened and the Lord's treasury would be full. What our churches need is consecrated leadership, and the pastor of the local church must be that leader. Josh Billings has said, "If you would train up a child in the way he should go, you must walk once or twice in that way yourself." And the same principle is true in churches. An interested pastor means an interested church; an indifferent pastor means an indifferent church.

We glory in the story of Lexington and Concord and the brave deeds of the men of that generation. But who was it that suggested the organization of the "minute men" of Lexington? Who was it that all through Middlesex County was the master mind, urging, counseling, inspiring all? Read the records of those early days and you will find that it was Rev. Jonas Clark, the village pastor. So the pastors of this generation, if they only will, may be the leaders in this holy war for the republic and for the kingdom of God in all the earth.

There is especial occasion for the pastors to be interested in these days when the use of the weekly offering system has become so

widespread. We believe in it because it is systematic and Scriptural; but there is great danger that it may become a piece of machinery without any heart. To prevent this, should there not be at least six Sundays in the year when special contribution should be taken for the six societies, and the pastor in some way lay emphasis upon this work? The machinery of our Congregational system is all right, the need is for our pastors to work it. Many of them sought to ponder the words of General Armstrong to a fellow-laborer: "Success can come only through crucifixion. Be a catapult, a battering-ram; keep right on; you may burst, but if you should, remember the scattered fragments of your consecrated soul will be reunited in Paradise."

I have been trying to show, first, that a change in proportion in our present gifts would save waste, and enable all our societies to carry on their present work without fear of debt and with a chance for an advance all along the lines. Second, that not only every church should give every year some gift to each of our six societies as a pledge of loyalty, but that each individual should be reached and urged to increase his gift, and that the "extra-cent-a-day" plan provides a feasible, simple method for accomplishing this. Third, that our pastors should lead off with courage and faith in a movement which might speedily evangelize the world. May I go just one step further and call attention to another table of figures in our Year-Book which should be carefully considered? We read, total benevolent contributions for 1894, \$2,190,111; home expenditures, \$7,035,307.

CUT DOWN HOME EXPENSES.

Is it not true that in many cases we are spending more for home expenses than is justifiable at the sacrifice of our benevolent work? Do we not put too large an outlay into stained glass windows, and elaborate furnishings and artistic choirs, far more than is right so long as there are such multitudes of people who have never yet heard the Master's name? Can he look with much interest upon worship in such conditions if it is at the expense of those who are wandering afar off? Here, certainly, is a place for the practicing of self-denial that we may have more to give. Would we not enjoy plainer surroundings if we could feel that, because of these, out on the prairie and in the dark belt of the South and across the seas, Christ was being preached and light was coming to darkened souls? If there could be a change at this point there would be less reason than there is now in the charge often made in our cities, that the church is a close corporation and cares nothing for the poor.

One of the greatest perils to our nation now is the class distinctions that have grown up, and which our expensive churches and lavish expenditures have done something, at least, to foster. Here is where the layman is largely at fault and here is his opportunity again to change proportions. We have been going through a period of business depression and the power of many to give has been seriously crippled. But have not too many of us done most of our economizing in our gifts, and gone on with our local churches and home expenditures on much the old scale? Certainly the first place for a Christian man to economize should not be his missionary gifts. The last place, usually, where men curtail expenditures is in the education and care of their children. Our missionary work should be considered as the child of the church, dependent upon it for life and growth. As patriotism that does not sacrifice is an imitation, so is religion. Let us practice more self-denial in the "home expenditure" column, that the "missionary" column may be increased.

Finally, brethren, let me say that Congregationalists are to do their part in conquering the world only as they are a missionary church. When this spirit begins to flag, then we begin to die and we deserve to die, for we are then

becoming disloyal to Jesus Christ. We may listen to *Te Deums* sung in our churches and to the sermon as it is preached from the pulpit, but it will be mockery to Jesus Christ unless we are willing to sacrifice our ease and comfort, and his name may be known to the poorest and meanest and most degraded in all the earth. And there is not time to be lost. Dr. Ward tells of a hard-looking beggar, who once called upon a clergyman and wanted something to eat. The minister looked him over and, thinking he would try and do him some good, said, "I will give you bread if you will do your part. Can you say the Lord's Prayer?" "No," said the man, "I cannot." "Well, repeat it after me, and when you learn the Lord's Prayer I will give you something to eat." Then he began, "Our Father." "Did you say 'Our Father?'" asked the beggar. "Yes," replied the minister, "Our Father." "Do you mean your Father?" asked the beggar. "Yes, your Father." "My Father, too?" asked the beggar. "Yes," said the minister, "say it, 'Our Father, which art in heaven.'" "But if he is your Father and my Father," said the beggar, "then you and I are brothers." "Yes, I suppose so," said the minister. "If you are my brother," said the beggar, "then cut me that bread quick and cut it thick." Brethren, a thousand millions of people in this world want the "Bread of Life." Let us hasten to give it to them quickly and generously.

This address of Mr. Capen's was supplemented by a series of emphatic resolutions calling upon the churches to sense the situation and rise to the emergency.

THE TRAINING OF FOREIGN MINISTERS.

Three accredited workers in behalf of different elements of our foreign population divided an hour between themselves. First, Rev. H. A. Schaufler, D. D., pleaded for the Slavs and particularly for the department of Slavic instruction in Oberlin Seminary. These Bohemians, Poles and Slovaks do not amalgamate with American life quite as quickly as do Germans and Swedes; hence arises the necessity of more effort in their behalf. They, as well as other foreigners, are with us to stay, and as there is both safety and danger for the Alpine party in being tied together, so unless we help these ignorant immigrants who cling to the Rock of Truth, they will drag us down with themselves into the abyss of error. Oberlin is already doing grand work, having in this special department already thirty-two students, but it needs to be endowed.

Rev. S. H. Lee then took up the same strain, his song, however, having special reference to work among French Americans and to the opportunities and needs of the French College in Springfield, Mass., of which he is president. He held that the only power that can unify the heterogeneous elements in our population is the preaching and teaching of the gospel. To all of which Rev. M. E. Eversz said amen, only he would apply the thought of the hour particularly to the Congregational enterprise at Wilton Junction, Io., which is training ministers to work among the Germans. That institution needs \$2,000 this very year, and should have an endowment fund of not less than \$50,000. A thoroughly equipped ministry is a necessity if efforts to evangelize the Germans among us are to be successful.

TRAINING OUR OWN MINISTERS.

Before this topic was taken up by the speakers to whom it had been assigned, representatives of our seven theological seminaries were granted six or seven minutes apiece in which to tell of the condition and aims of their respective institutions. Dr. Hazen read Andover's report, Bangor was heard from in the person of Prof. L. L. Paine, President Hartranft responded for Hartford, Prof. L. O. Brastow spoke for Yale, Prof. E. I. Bowditch for Oberlin, Prof. Graham Taylor for Chicago, and President J. K. McLean,

D. D., for Pacific. They were followed by Rev. E. F. Williams, D. D. He maintained forcibly the principle that our churches should exact a high standard of ministerial culture; he showed the evil effects following the relaxation of proper professional requisites, and emphasized the importance of a toning up of the requirements for admission to seminaries. He would lengthen rather than shorten their courses and would have their opportunities available during the summer. Arthur H. Wellman then expressed the opinion of a layman on the subject, laying stress on the desirability of such instruction in divinity halls as will incline and equip students to go out and preach fearlessly and constantly the gospel, instead of other matters to which he felt the pulpit was sometimes inclined to give too much attention. In his judgment it is important for ministers to learn that the majority rules.

THE INSTITUTIONAL CHURCH PRO AND CON.

Though the topic was billed Report of Committee on City Evangelization, the discussion provoked by Chairman Judson Titworth's paper ranged chiefly around the uses and limitations of the institutional church. This, however, was what the committee intended, for very wisely, imitating its predecessors, it early decided to investigate only a restricted section of its boundless field. The two matters, therefore, which received attention were the institutional church and deaconesses, or orders of sisterhoods. Dr. Titworth credited President Tucker with originating the phrase "institutional church," applied primarily to Berkeley Temple and meaning the provision of facilities that add to the attractiveness of the church. These Dr. Titworth regarded as the inevitable applications of the spirit of Christ to the actual conditions of modern times. The objection that these methods are not distinctly spiritual was met by the assertion that everything that brings the kingdom of God to men is legitimate. The second criticism that institutional work involves a new departure in Christian doctrine was declared to be unjustified by the facts, and the fear sometimes expressed that religion is thereby secularized Dr. Titworth thought ought to be put to rest by the fact that prominent institutional churches show larger accessions to membership than do most others. As respects deaconesses, Dr. Titworth and his committee believed that this old method, which has become one of the lost arts, should be revived.

A further exposition of the institutional idea was made by Rev. C. S. Mills in a clear, forcible paper. The three characteristics of the institutional churches are: that they are open week days as well as Sundays, that their pews are free, and that they are evangelistic in the sense that in every part of its life and work the church speaks to all who come into contact with it a message of salvation. He vigorously repudiated the idea that soul saving was not the chief and constant aim of institutional churches. He believed that no uncommon resources and no exceptional conditions are required as a preliminary to this work, and he urged the undertaking of it, or at least the adoption of certain of its features, by a great host of churches.

When the debate was thrown open to the house, Dr. Meredith with measured tread ascended the pulpit stairs, calmly expressed his sympathy with all that the institutional church signifies, then rose to the full height of his stature, brought down his clenched hand with tremendous energy and said in his most stentorian tones, "But I protest against the calling of this church by the name institutional, and so drawing a line between churches of Jesus Christ." After making his point clear and cogent, Dr. Meredith returned to the floor as quietly as he had ascended the rostrum, but before he reached his seat Dr. Smith Baker was on the platform, affirming his belief in institutional churches and in the use of the name to characterize them for the

reason that other churches are not doing the same work. He then went on to paint a vivid and somewhat depressing picture of the young man who comes to the city from the country and finds, of an evening, nothing open to him but theaters and dram shops. He believed that every Congregational meeting house should be a Congregational cathedral, providing for humanity twelve hours a day, seven days in a week.

By this time the council was thoroughly alive to the fact that the liveliest debate of the session thus far had been entered upon, and after Dr. Meredith had disclaimed again any objection to the idea but only to the name, a spirit of readiness to participate manifested itself in several parts of the house. Rev. W. E. Barton was the first to receive the chairman's recognition, and made a bright, sensible speech, correcting in passing Dr. Baker's statement that there is only one Congregational church in Boston that provides a pleasant resort for young people. He then went on to speak a good word for the churches which have not run up the institutional flag, but which in a quiet, efficient way are ministering unto the various wants of their community. The wealthy churches, too, which provide a large share of the resources of institutional churches and who are not so situated as to be able to do that kind of work, he thought ought not to be overlooked or misrepresented. After Dr. Barton, Rev. E. A. Reed, D. D., re-enforced the appeal of the committee for the establishment of sisterhoods, and then Rev. P. S. Moxom, D. D., brought the discussion to a suitable and amicable finish by pointing out as the moving force behind these newer methods the spirit of the ministering Christ.

THE GAINSBOROUGH CHURCH.

There was hearty and general interest in Dr. C. R. Palmer's report on the progress of the movement toward securing a memorial edifice at Gainsborough, and the following resolutions were unanimously passed. Subsequently in the session to the names mentioned in the resolutions these were added: Rev. W. A. Robinson, Dr. A. H. Bradford, Rev. Morton Dexter, Rev. Lyman Brewster, Rev. G. E. Hall, D. D.

Whereas, This council in 1892 approved of the appropriation of the balance of the John Robinson memorial fund toward the erection of the proposed Robinson Memorial Church at Gainsborough, Eng., to which also other sums have been given on the recommendation of the council; and

Whereas, It is understood that the dedication of this church is to take place in the coming summer, at which the attendance of American brethren is greatly desired; and

Whereas, The Clapham Church, London, under the pastoral care of J. Guinness Rogers, D. D., expects to observe its 250th anniversary at practically the same date;

Resolved, That it is earnestly hoped by this council that numbers of American brethren will be present at both these services, and there draw still closer the ties which bind us and our fatherland.

The council is glad to learn that facilities for this purpose will be found in the proposal of *The Congregationalist* to arrange for these visits in connection with the *Congregationalist's* historical pilgrimage in a manner suitable to the character of the occasion and to the convenience of the brethren, and that, among our English brethren, Rev. Messrs. Alexander Mackennal, G. S. Barrett, R. F. Horton, J. G. Rogers, C. A. Berry and others have kindly agreed to co-operate; and inasmuch as a representative of this council, Rev. C. R. Palmer, was named in 1892, we would especially designate Rev. Messrs. A. E. Dunning and Nehemiah Boynton, S. B. Capen, E. W. Blatchford and Pres. C. F. Thwing as persons who will with him act in behalf of this council, and who may be in a position materially to assist those who may find themselves able to take part in this memorial visit.

CHURCH UNITY.

Two committees reported on subjects closely related concerning further approach toward unity with other religious bodies. One committee had in charge the subject of Christian unity, and the other the subject of union with Free Baptists and other denominations. The whole subject under course of discussion took on the broader aspect of fraternal co-operation between all religious bodies and ultimate organic church unity. The discussion of the reports of these two committees, participated in animatedly by Dr. Ward, Dr. A. L. Frisbie, Dr. Washington

Gladden, Pres. G. A. Gates and others, finally led to a reference of the whole matter to these two committees as a joint body. The discussion of their report occupied the larger part of Saturday afternoon and finally resulted in the adoption of a proposed basis of union, printed below. The council evidently was deeply interested in this subject and desired earnestly to put itself on record as in



REV. A. H. QUINT, D. D.
The Retiring Moderator

favor of fraternal co-operation with other Christian bodies, upon the simple basis stated in this proposition. The proposal to employ an agent to represent the council and forward such federation and union was voted down by a large majority, the feeling being strong that such a step was beyond the province of the council.

We propose to other Protestant evangelical churches a union based on

1. The acceptance of the Scriptures of the Old and New Testaments inspired by the Holy Ghost to be the only authoritative revelation of God to man.

2. Discipleship of Jesus Christ, the divine Lord and Saviour and the teacher of the world.

3. The Church of Christ, which is his body, whose great mission it is to preach his gospel to the world.

4. Liberty of conscience in the interpretation of the Scriptures and in the administration of the church.

Such an alliance of the churches should have regular meetings of their representatives and should have for its objects, among others:

1. Mutual acquaintance and fellowship.

2. Co-operation in foreign and domestic missions.

3. The prevention of rivalries between competing churches in the same field.

And whereas it cannot be expected that there shall be a speedy corporate union of the numerous bodies into which the Christian Church of our own land is divided, we do, therefore, desire that their growing spiritual unity should be made manifest by some form of federation, which shall express to the world their common purpose and confession of faith in Jesus Christ and which shall have for its object to make visible their fellowship, to remove misunderstandings and to aid their consultations in establishing the kingdom of God in the world; and to this end we invite correspondence with other Christian bodies.

THE DELEGATE FROM ALABAMA.

Two bodies of churches each of which claims to be the State organization remain separate as yet in Alabama. The Congregational Association includes the Negro churches, about twenty in number, and the Congregational Convention includes the white churches, about seventy in number. The convention sent as its delegate Rev. S. E. Bassett. As no delegate appeared from the association, its claim to be the State body was not discussed. The committee on credentials noted the fact that the convention had adopted the principle reaffirmed by the council of 1892—"Equality for all disciples of Christ of every race"—and that it had invited the association to unite with it on that basis, which invitation the association had rejected by a tie vote. The council advised that negotiations for union between the two bodies be resumed, and that both parties endeavor to bring all the churches into one fraternal organization. The recommendations were adopted, and Mr. Bassett received his credentials as a member of the council. Thus was settled for the present a question which has long vexed the council, and it is probable that before the next council meets the occasion for further discussion of this matter will have passed away.

A SOCIAL EVENING.

After the long and somewhat exciting debates of Saturday afternoon, it was a relief and pleasure to turn to the social satisfactions prepared by the ladies of the local churches under the lead of their Plymouth sisters. The chapel upstairs and down was utilized for this purpose, and after a toothsome supper, charmingly served, came a little time for friendly chats followed later in the evening by an informal program. Dr. Arthur Little presided in his customary felicitous manner, and called out in turn Dr. G. B. Spalding of the First Presbyterian Church, formerly a leader in our own denomination, Editor Sawyer of *The Christian Advocate*, Prof. W. K. Beecher of Auburn, and Rev. Drs. Gladden, Boynton, Hiatt and Quint. Ready wit, good-natured banter, capital stories, tender reminiscences and hearty expressions of good will to all men, including Presbyterians and Methodists, formed the staple of the evening's speaking.

SUNDAY'S RICH PROGRAM.

The feature of the morning was the sermon by Mr. Moody on The Holy Spirit. It was a characteristically searching, tender and telling plea for the coveting and obtaining of the power of the Holy Spirit. The Lord's Supper followed the discourse, and at the table Rev. C. M. Lamson, D. D., and Rev. Calvin Cutler officiated, ten lay members of the council acting as deacons. In the afternoon a good



REV. G. S. BARRETT, D. D.
The English Delegate

government meeting packed the edifice and stirring addresses were made by H. Clark Ford, who presided, Mr. Capen, Drs. Boynton and F. E. Clark and Hon. Frederick Fosdick. All the pulpits of the city, save the Roman Catholic and Episcopalian, were occupied by Congregational preachers, and large congregations were the rule though the day was stormy.

In the evening Mr. Moody addressed several thousand men in the Alhambra, but most of the members of the council attended the service scheduled for that time, and were richly repaid by addresses from three of the most popular and successful of our younger pastors. The general topic, Hopeful Aspects of the Kingdom of God, was considered in three phases.

HOPEFUL ASPECTS OF THE KINGDOM.

Mr. Jefferson, whose special theme was The Preparedness of the World for its Great Advancement, spoke in part as follows:

It is pathetic, inspiring, thrilling, the way in which the populations of the world are feeling in the darkness after the Son of God. The forms of the church they do not understand, the distinctions of theology they have no interest in, the paraphernalia and traditions of ecclesiasticism they pass by with indifference, but they are feeling after the Son of God and they are finding him. This sense of oneness, this feeling of brotherliness, this willingness to serve, this spirit of sacrifice, which are conspicuous characteristics of the nineteenth century life—what are these but

convincing evidences that men are finding him? The world is not yet sure of the first commandment, "Thou shalt love the Lord thy God with all thy heart," but it is sure of this, "Thou shalt love thy neighbor as thyself."

With these ideas and tendencies, men are coming ever closer together. The world's populations are massing themselves in cities. These cities are modern miracles. They are miracles of the Son of God. Commerce and machinery, electricity and steam, are the visible agencies by which they have been created, but these are only servants obedient to their God. It is not true that God made the country, man makes the town; God makes both. Ideal life is social. Social life reaches its highest development only in great cities.

Cities, moreover, are crucibles in which men's prejudices and provincialisms are consumed. Men crowded together become sensitive, responsive, receptive. They are open to new ideas; they are ready to receive new impulses. Truth is nowhere so mighty as in a crowd. Hearts ablaze kindle other hearts. Goodness as well as vice is contagious. Crowding men together opens up new possibilities of ruin and also new possibilities of salvation. The crowds are in the streets; they have been gathered from the four quarters of the globe. They speak every language under heaven. They are alert, curious, hungry for something—they know scarcely what. What a magnificent opportunity for St. Peter to come from the upper chamber and tell them of the Prince of Glory.

We have come to another crisis in the unfolding of the world. Our Rome is the Anglo-Saxon race. She stands at the center of civilization influencing all. She has built her highways around the planet. Her chariots outrun the swiftest of the Caesars. She has developed a language flexible and vigorous, richer than the Greek, more forceful than the Latin, more copious than the Hebrew—a language which is on the way to universal conquest. The gods of paganism have been weighed and found wanting. Oriental religions are decaying or dead. The world is lost. The wisdom of men is no avail. Science and political economy stand by the bedside of suffering society, and they stand there helpless and dumb. There is a world wide sense of need, a universal restlessness and discontent, a deep and growing expectation of the advent of vast and momentous changes which shall usher in a brighter age. Men are looking for a deliverer. They turn instinctively and wistfully toward the cross. They expect a new revelation of God's will and love. The



D. L. MOODY
Who Spoke Three Times Sunday

fullness of time has come. The question is: Will the church seize the opportunity?

On the sub-topic, The Preparedness of the Church, Dr. Scott spoke substantially as follows:

The church bears the authority of Christ as no other organization does or can. He brought the kingdom of God near unto men. Later he said it was among them, then within them; within some of them, among them all.

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Those who received his ideals of the kingdom for their own began to draw together. The kingdom was found to be social life. Those who believed alike came together to mature their own ideas and to spread them among others. This society Christ called his church—the called-out and put-together. He seems to have given to it the keys of the kingdom. The church was given the clue to the Christian ideals, and was to follow them out for itself and for the world. It was to go from thought to thought and from experience to experience of Christ's message to men until both it and all men knew and lived them. In so far as it did this it was his church.

The first Christian century worked out this intention, and as the church was then conceived it was glorious, and it must ever be glorious with such ideals and people in it. Possessing these, nothing can prevent its onward progress. Changed times may require changed features, but not changed ideals. Its readaptations will be of method—not of message. In it is historically the succession of the most divine and blessed of the world's great religions. It is of the race of the prophets and apostles of Israel, and bears the name of their Christ. It is the divine institution for revealing and realizing the will of God in his world. Whenever it has turned from this to set value upon itself, and to seek its own ends, it has darkened its ideals and delayed the coming of the rule of God among men.

Its hopefulness, then, and its preparedness to be still further useful lies in the identity of its ideals with those of the inspired history and literature of Israel as interpreted and fulfilled by the Christ, and in its ready adaptation of all its machinery and ways to the clearest and surest presentation and realization of these in the world now. In its new study and love of the Bible, and its new faith in Christ and fervor for him in the churches of today, which are most living, it affords the confident expectation that it will still hold, as in time past, the will of God in trust for the world, and both speak and live it out in such present day ways as will make it steadily the power of God unto salvation to every one that believeth.

HOPEFUL SIGNS OF THE TIMES.

Rev. W. H. Davis, the last speaker, whose special theme was The Divine Plan in the Problem, said that to the student of history the preparation of the world for the Christian era, in literature and law and roads, was not more notable than the steady, subsequent growth of the ages towards the final consummation of righteousness. The leveling of national barriers, like race divisions and distance, the massing of men in great centers, the revolutionary achievements of science and invention, the growth of the critical spirit and the intense intellectual discussion through which we are passing, plus the ripened and serious temper of the public mind, are all prophetic of coming revolutions. And when the physical, political and social advance is matched with a parallel preparation in the Christian Church, in the expansion of spiritual activity, an enlarged missionary spirit, increased liberty of opinion and a wider sympathy with men, we have the two converging columns of the arch, which waits for its keystone—a crown which shall be commensurate with the magnificent preparation of history and of Providence.

The program of the coming reign of righteousness is strangely simple: "Thy will be done in earth as it is in heaven." The signs of its coming are in the manifold and visible forms of applied Christianity which characterize our century—the church, the Christian school, the missionary board, the Y. M. C. Associations, the Salvation Army and a host of unchurched enterprises, like good government clubs, college settlements, industrial schools, reform movements and social philanthropies. Many have lamented this scattering of Christian forces from under the cover of

the church roof, but we are learning that Christianity cannot be put into the straight-jacket of any single organization, however elastic or venerable it may be.

The temper of the age is mellowed and cheered by an unusual reverence for the great verities of religion, and, while men may look askance upon the machinery and creeds of the church, never has there been a larger hunger for righteousness than now. The spirit of toleration in opinion, in methods and in fellowship, is one of the signs prophetic of a higher social unity in the church and in the state, while that pressure of obligation which compels generosity and service on the part of the "haves" to the "have-nots" is a notable feature of our time.

At this hour the heart of the world beats with the peasants of Armenia and the patriots of Cuba in the brotherhood of a righteous cause and a common humanity, while the very discontent which obtains among the lower classes of our social life over wages, the hours of labor and the tyranny of capital, and the seething agitations of our multitudinous clubs, may be traced to that instinct of liberty and self-government which is nurtured by the New Testament estimate of man.

No one can stand before these index fingers of the century without seeing a divine purpose and a reign of law in these social and spiritual movements. With this impressive sense of Providence in it all, we can welcome our problems and our perils in this generation with a courageous faith in him who matches the wing of the bird with air and the fin of the fish with water, for these great questions of municipal reform, immigration, the growth of cities, industrial competitions and class prejudices, the problem of the poor and the ignorant are here because the time is ripe for their solution, and our nineteenth century shoulders are broadened to match our nineteenth century burdens in the divine plan.

MISCELLANEOUS MATTERS.

The final disposition of the question of ministerial standing was to place it in the hands of a new committee to report next year.

The devotional meetings were well attended and profitable, the leaders on successive mornings being E. W. Blatchford, Dr. A. L. Frisbie and Rev. J. H. Morley.

The addresses Monday evening, by Rev. F. E. Clark, D. D., and Rev. Washington Gladden, D. D., fully sustained the high level of the platform work. Dr. Gladden's was in the form of a report from the committee on capital and labor.

There was only one overflow meeting, the doors of the Fourth Presbyterian Church being opened Wednesday night to welcome 100 persons or so who could not find even standing room to hear Dr. Gunsaulus's sermon. But it ought to have mitigated the disappointment considerably to be confronted with such speakers as Dr. Griffis, Presidents Eaton, Simmons, McClelland and Penrose. Rev. H. N. McKinney presided there very acceptably.

Lesser important items of business were: the decision that hereafter the faculties of Congregational colleges may be represented in the council by one delegate apiece; the report of the committee on the expenses of delegates, advising that in the case of any church honored by the choice of its pastor or a member as a delegate it pay his expenses; the admission to full membership in the council of the secretary and registrar, who have hitherto been honorary members only; the recommendation that statistics for the Year-Book be sent to the secretary not later than the first of February; the unanimous re-election of the secretary, registrar and treasurer; the choice of Arthur H. Wellman as chairman of the provisional committee and the addition to it of William M. Brooks of Iowa, H. Clark Ford of Ohio, William H. Wanamaker of Pennsylvania, E. N. Packard of New York and Nelson Dingley of Maine.

ODDS AND ENDS OF THE COUNCIL.

PASSING COMMENT.

There seems to be nothing jejune about Michigan Congregationalism.

The council drew the line on attempting to put forth just at present a Congregational hymnal. That Idaho missionary, Paddock, is coming East some day. Look out for your laurels, Brother Puddfoot!

Perhaps it is because of Editor Ward's profound Semitic learning that he would so easily pass for a Jewish rabbi.

The representatives of our theological seminaries had too little time, but they used it in the main with great wisdom.

Not often does one hear better bass voices than those of Dr. Meredith, Dr. Little and Assistant Moderator Brown.

"Sultan" Sheets of Florida—so one platform speaker dubbed him, and the audience thought him to be fitly christened.

Nearly everybody laughed and nobody dissented when Dr. Smith Baker declared that Dr. Meredith is an institution in himself.

Thomas Todd's beaming smile and genial greeting created a Congregational House atmosphere, which made the Boston delegates feel quite at home.

The total registration, 363—284 clergymen, seventy-nine laymen—made the council the largest ever held with the exception of that of 1889 in Chicago.

The discussion on the institutional church made it clear that the man who can invent a better name for it will be a public benefactor, and will have his future entirely assured.

The frequent allusions to Dr. R. W. Dale by different speakers were a touching evidence that his death is felt as a loss, not only to Congregationalism in England but in all lands.

The refrain, "We want to come," hummed itself in both the sleeping and waking hours of a good many of the delegates. Who knows but it will become a Congregational watchword?

One brother spoke the mind of the council when he said, "I think our brethren in this day desire the sincere 'milk of the word,' but they want it powerfully condensed." They did not always get it that way.

The big Idaho apples, offered at a dollar apiece in the interests of Weser Academy, looked down from the platform so temptingly that the nominating committee, foot, horse and dragoons, yielded to the seduction.

Every time Dr. Moxom's form straightened itself out to its full length and his clear sense was made known in his brief utterances, there was general rejoicing that he had "sawed his title clear" to a place in the denomination.

Though it had able advocates in Rev. Henry Fairbanks and Professor Paine, the movement to change the name of the body to Congregational Union met with little support. Let well enough alone seemed to be the general sentiment.

The council has never adopted the creed of 1889, but it ventured to amend that creed by omitting all reference to infant baptism. Could any one except Dr. Quint have carried that measure? Could he have done it at any other time than Saturday afternoon?

If Dr. J. B. Weston, who spoke during the discussion on Church unity, is a fair sample of the Christians, whom he represented so modestly and happily, it will certainly not be hard to come into more vital connection with that body of our fellow-believers.

The Northern Christian Advocate, the Methodist paper published at Syracuse, exhibited both enterprise and a fraternal spirit in making its current issue decidedly Congregational in its flavor. The cover was resplendent with pictures of Dr. Quint, Dr. Packard and Plymouth Church.

This is the first time that a congressman in active service has occupied the moderator's chair, and the advantage accruing from long years of public service was apparent in the ease with which Mr. Dingley unwound all the tangles and the firmness and courtesy which marked all his rulings.

After the apologies of Dr. Spalding and Editor Sawyer for not being Congregationalists, it was a little cruel for the Breezy Boston Boynton to "rub it in" with his couplet:

Through probation and presbyteries, where'er we roam,
Be it ever so humble, there's no place like home.

The reception kindly extended by the authorities of Crouse College, an institution for young women, conflicted in time with the unexpectedly protracted

session Saturday afternoon, but the dozen or more delegates who did wander up the hill were amply repaid by the fine organ music to which they were treated.

A feature which every one commended was the printing in advance of several reports of committees. Moreover, the combination in one pamphlet of the missionary secretaries' accounts of stewardship was also a welcome move. Is it the germ of that long anticipated, consolidated missionary magazine?

Few realize how much of the rapid disposition of business was due to the efficiency of Registrar Moore and his assistants, Rev. Messrs. J. P. Sanderson and W. B. Hubbard. Mr. Moore sat up pretty late into the small hours in order to complete the record of each day. Dr. Hazen at the secretary's desk had the efficient aid of Rev. E. C. Webster.

The great poster displayed on Missionary Day and stating compactly the object of each of the six societies was in itself a splendid appeal. Is it possible that any in the audience learned from it a lesson which had never before been thoroughly mastered? Mr. Capen's pretty silk banneret, showing in different colors the gain that would result from the general adoption of the extra-cent-a-day plan, was also an effective object lesson.

Pacific coast oratory scruples at nothing. After the first champion of Portland had rung the changes for some time on Plymouth Rock, Number Two subjoined John G. Whittier and construed some of his choicest verses as an argument for holding the next meeting in the distant Northwest; but they both had a formidable antagonist in the orator from Grand Rapids, Mich., who was almost irresistible, especially in his echoing of Mr. Hallowell's "We want you to come."

It looked at first as if the Whitman College resolutions would not go through without decided opposition, inasmuch as some thought that they made an invidious discrimination against other Western colleges, but when it was explained that the one thing resting on Dr. Pearson's mind at present is the strong desire to see the institution at Walla Walla adequately endowed before the end of the year, very little dissent manifested itself and it was worth the price of admission to see the smile that overspread the countenance of hard-working President Penrose.

Reunions of colleges and seminary alumni were greatly enjoyed. Twenty-six graduates of Dartmouth dined together. Among them were the moderator, the retiring moderator and the secretary. Eighteen graduates of Andover belonging to the classes from '66 to '70 enjoyed a pleasant evening together and sent a message of affection to Professor Park. The class of '82 at Andover had seven men among the delegates, and they were pleasantly entertained at tea by Rev. H. N. Kinney. Forty Oberlin men told stories at a common board and reviewed the memories of the old days.

Good, bad and indifferent are the adjectives to apply to the treatment received from the local press. *The Post* was far ahead of its contemporaries, printing a report that was largely *verbatim* and prefacing it on several mornings with a spicy résumé of the previous day's proceedings written by Rev. H. N. Kinney. It was rather amusing to see the indiscriminate use of cuts on the part of the other dailies of the city. The honors (?) were distributed fairly evenly, but the pictures were inserted with apparent disregard of whether the victim played any prominent part or not in the proceedings.

PLATFORM NUGGETS.

What we want is a more athletic and eager Christianity.—C. H. Daniels.

We are to do the works of Christ as well as to utter his message.—Dr. Maxon.

You can't make a very good Congregationalist out of an ignoramus.—E. A. Paddock.

We don't want any ministers in Idaho who are broken in health or in theology.—Rev. E. A. Paddock.

Who is the most Christlike man? The man who serves the most people and serves them the best.—Dr. Meredith.

I can serve Christ better by being loyal to my nomination than by any other way under the blue heaven.—Dr. Meredith.

There's a good deal of difference between influence and power. Ahaz had influence, but Elijah had power.—Mr. Moody.

So long as you make the center of a circle the cross of Christ you make the circumference as wide as you please.—Dr. Barrett.

There is no religion competent to make the most of men except the religion that declares, "Ye must be born again."—C. M. Lamson.

The power of our Congregational churches lies first in the evangelical truths they preach and in the evangelical lives they live.—Dr. Barrett.

We stand for the sovereignty of theology over all other subjects of human knowledge; it is mother and queen of all the sciences.—Dr. Hartranft.

The "little red schoolhouse" will not do the work for us, but the little white meeting house that demanded a liberally educated minister.—Rev. S. H. Lee.

The reason the church has not done as it might have is that it has not made use of its women, call them deaconesses or whatever you will. I believe that every church in the cities should have trained nurses to care for the poor. We have to face the coming woman whether we want to or not.—Rev. E. A. Reed.

The surrender, at the time when the plan of union was consummated, of New York State to Presbyterianism was done in a spirit of magnanimity perhaps unparalleled in church history. It was a magnificent gift to another denomination in the interests of church unity and in the supposed interests of Christ's kingdom, but I am inclined to think it was a mistake.—Willis J. Beecher.

The coin which stands for a day's task is richer today, means more of opportunity, represents more that makes life desirable, than a coin which stood for this task 1,900 years ago, not because of the triumph of the policy of *laissez faire*, but because of the slow gains of that transcendental word of the Galilean visionary who, even now as then, in our regnant political economy, has nowhere to lay his head.—Dr. Gunsaulus.

SNAP SHOTS.

Dr. Lamson. Tall, erect, serene, observant, a lover of nature and literature, a musical voice, a shining face.

Dr. Arthur Little. From the standpoint of the courtesies and amenities of human life our Congregational Chesterfield.

Willard Scott. A genuine Westerner, cheery, aggressive, sympathetic, entirely free from the conventional ministerial savor.

Simmons of North Dakota. A trifle grizzled by exposure to blizzards, but master of an expansive smile and of an undying courage.

Dr. Sturtevant. Henry Ward Beecher somewhat elongated, saturated with Congregational lore, as tender-hearted as he is massive, a veteran, but still youthful.

Registrar Moore. Spectacled, wiry, accommodating, the incarnation of method, the vigilant guardian of the records, a thesaurus of denominational information.

S. W. Dike. Quiet, critical, thorough; excellent as a committee man, dangerous to have around in a company of men who cannot differentiate between sociology and socialism.

W. H. Davis. Of medium size, winsome presence, quiet, confident, who knows what he wants for the public good and how to state it without antagonizing any one needlessly.

Dr. Barrett of England. A substantial frame, a sunny countenance, a melodious accent, a hearty manner, clerically garbed, and a splendid example of the cultivated Christian gentleman.

Dr. Brand. As clear cut in thought and speech as in features; grave, dignified, familiar with the newer thinking, yet wedded to the old gospel—a noble specimen of the traditional divine.

J. H. Twichell. One of nature's noblemen for whom ancestry and training have done a great deal and grace a good deal more. A healthy, happy, hopeful spirit, everybody's lover and loved of everybody.

G. A. Gates. A man who does not shake hands without meaning it, who cares little for the ordinary religious phraseology, and can command the interested attention of a group of socialists as readily as that of the usual church congregation.

Dr. Meredith. A lion among men in stature, voice and assertiveness, never afraid to go underneath the surface to facts, occasionally a little hasty in judgment, but always a welcome speaker, and pastor of the largest Congregational church in America.

Strive all your life to free men from the bondage of *custom* and *self*, the two great elements of the world that lieth in wickedness.—Charles Kingsley.

News from the Churches

Meetings to Come.

BOSTON MINISTERS' MEETING, Pilgrim Hall, Oct. 21, 10 A. M. Reports from the National Council by various speakers.

FOREIGN MISSIONARY PRAYER MEETING in the rooms of the Woman's Board of Missions every Friday at 11 A. M.

ESSEX NORTH BRANCH, W. B. M., Salisburypoint, Oct. 24, 9.30 A. M. Basket collation.

WORCESTER SOUTH CONFERENCE, Webster, Oct. 30.

WORCESTER CENTRAL CONFERENCE, West Boylston, Tuesday, Oct. 22.

WOMAN'S BOARD OF MISSIONS.—The annual meeting of the Woman's Board of Missions will be held in Park Street Church, Boston, Wednesday and Thursday, Nov. 6 and 7. Reports for the year will be given, also addresses by several missionaries and by others who have recently visited mission fields. It is expected that there will be reduction of rates by railroads and steamboat lines.

E. HARRIET STANWOOD, Sec.

AMERICAN MISSIONARY ASSOCIATION.—The Forty-Ninth Annual Meeting of the Association will be held in the First Congregational Church, Detroit, Mich., beginning Tuesday afternoon, Oct. 22, at three o'clock, and ending Thursday evening, Oct. 24. On the evening of the 22d the annual sermon will be delivered by Rev. William Hayes Ward, D. D., followed by the communion service.

Hospitalities will be extended to all officers of the American Missionary Association, to the members of the executive, trustees and missionaries present, all life members of the association and all duly accredited delegates who will send their names in advance of the meeting to Rev. Mach. Wallace, 418 Lincoln Avenue, Detroit, Mich. The Hotel Cadillac and the Russell House will receive guests of the association from \$1.50 per day up, according to location of rooms, the Hotel Normandie from \$2.00 to \$3.00 per day, and the Wayne House (directly opposite the Michigan Central Depot) at \$2.00 per day. Each applicant is requested to give the name and address in full, with the title (Rev., Mr., Mrs., Miss).

Railroad facilities will be granted to persons attending our annual meeting on the following roads: Boston & Albany, Boston & Maine, Fitzroy Line, New York & New England, New York & New Haven, and the Old Colony System. Railroad associations granting the favor are the Trunk Line, Central Traffic, Hallway Association of Michigan and the Southern States Passenger Association. These associations cover most of the States east and south of Chicago. These roads will grant a rate of fare and a third to those attending this meeting who comply with the required terms and conditions. Passengers will pay their fares to Detroit and must ask for and procure of the agent selling that ticket a printed or written certificate of the fact that he has done so, which certificate will be vised by the ticket agent of the railroads at the place of meeting. These tickets will be good till Oct. 28, and the certificates must show that the full tickets to Detroit were purchased between Oct. 18 and 23. Any further information on this subject may be obtained by addressing Rev. Mach. Wallace, 418 Lincoln Avenue, Detroit, Mich.

STATE MEETINGS.

| | | |
|--------------|------------------------|-------------|
| Nebraska, | Crete, | Oct. 21-25. |
| Connecticut, | Waterbury, Second Ch., | Nov. 19. |
| California, | | Nov. 5. |

Benevolent Societies.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented by Massachusetts by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 9 Congregational House, Rev. Joshua Coit, Secretary, Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 32, Congregational House, Office hours, 9 to 5. Annual membership, \$1.00; life membership, \$20.00. Contributions solicited. Miss Annie C. Bridgman, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, 101 Somerset St., Boston. Frank H. Wiggin, Assistant Treasurer; Charles E. Swett, Corresponding Secretary; Amos C. Green, Office in New York, 121 Bible House; in Chicago, 125 La Salle St.

WOMAN'S BOARD OF MISSIONS, Rooms 1 and 2 Congregational House, Miss Ellen Carruth, Treasurer; Miss Abby B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, Bible House, New York. Missions in the United States, evangelistic and educational, at the South and in the West among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 153 La Salle St.; Cleveland office, 121 Cuyahoga Building. Donations may be sent to either of the above offices or to W. H. Hubbard, Treasurer, 108 Bible House, New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY.—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; O. H. Pinneo, Treasurer, 59 Bible House, New York; Rev. George A. Hood, Congregational House, Boston. Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY.—(Including work of former New West Commission.) Aids four hundred students for the ministry, eight home missionaries, two hundred seminaries in the West and South among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 153 La Salle St.; Cleveland office, 121 Cuyahoga Building. Donations may be sent to either of the above offices or to W. H. Hubbard, Treasurer, 108 Bible House, New York City.

CONGREGATIONAL SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—President, W. H. Quinton, G. W. Dyer, Vice-Pres., 100 Franklin Street, Boston. Address applications to Rev. A. H. Quint, D. D., Congregationalist, 1 Somerset St., Boston.

MINISTERIAL RELIEF.—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church one splendid offering for its permanent invested fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1892 and Year-Book, 1893, p. 62. Secretary, Rev. A. H. Quint, D. D., Congregationalist, 1 Somerset St., Boston. Hartford, Ct. Form of a bequest: I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) [here insert the bequest], to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1886.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPORT, established by the Massachusetts General Association, invites correspondence with churches and ministers. Careful attention will be given to applications from churches without the State. Room 27A, Congregational House, Boston. Rev. Charles B. Rice, Sec.

THE OLD SEAMAN'S FRIEND SOCIETY, organized in 1840, is a reading-room, 28 Beaver St., Boston. Open day and evening, 8 A. M. to 10 P. M. Daily prayer meeting, 11 A. M. Bible study, 3 P. M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Con-

The Congregationalist

gregational society and appeals to all Congregational churches for support. Send donations of money to B. S. Snow, Corresponding Secretary, Room 22, Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chaplain, 281 Hanover. Bequests should read "I give and bequeath to the Boston Seamen's Friend Society the sum of \$—, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

PASSING COMMENT.

A church member for fourscore and a deacon for threescore of years is the record of a New Hampshire man.

The work of young women in the northern New England States has been productive of untold benefit in widely distributed districts. These house to house and heart to heart appeals are the complement to the pastor's efforts for the collective congregation.

A new Iowa C. E. Society has given only a part of its good report in the statement that its average attendance is larger than its membership. Still better is the addition of one-third of its associate membership to its active roll, thereby increasing the former to nearly double its original size.

That a Connecticut church has returned from the free pew to the rental system was not occasioned by the failure of the former. On the other hand, the testimony bears out the statement that free pews were generally satisfactory, but in this case did not offer so many advantages as to offset the inconvenience of a change of sittings every week.

A good thought comes from one of our correspondents in the truth that the State branches of the H. M. S. not only carry the gospel to destitute places "but succeed in saving to renewed life some of the good old churches that have given their fresh young lives to those in larger places, and settled down in the thought that perhaps it is their duty to die in the Lord's service." Surely a pension is due the veteran churches whose strength has been sacrificed for the benefit of other fields.

THEOLOGICAL SEMINARIES.

Bangor.

A series of interesting monthly missionary meetings is being arranged at which letters will be read from living missionaries, graduates of this seminary.—The Seniors have commenced preaching before the class for criticism.

Andover.

Professor Ryder is enjoying a month's vacation, necessitated by a busy summer. His work in New Testament exegesis is in the hands of Professor Moore.—The Society of Inquiry held its annual reception at the residence of Professor Moore, Oct. 9. The addresses were by its president, H. H. Walker, and Professor Hincks, and Professor Churchill gave some enjoyable readings. The society is planning to conform more closely than of late to the original design of its founders, and to enlist the energies of the seminary men in the personal study of missionary topics.—Professor Moore's special class meets each Tuesday evening at his house for the original investigation of historical problems of the post-exile period.

Hartford.

The sixty-second year has begun auspiciously. There are sixteen students in the Junior Class and the total number of resident students is fifty-four.—It is a great joy to the friends of the seminary that Professor Perry, who was dangerously ill during the summer, is recovering rapidly and expects to resume his duties about Dec. 1. Aside from his work as librarian, he will teach a course on Congregational Polity.—E. E. Nourse of the Class of 1891, who spent last year in Germany, has returned to the seminary and will have charge of the courses in canonicity and textual criticism.

Yale.

The missionary society has elected W. W. Wallace president and Quincy Blakley secretary.—E. C. Wheeler of the Senior Class will have charge of the city missionary work.—The class deacons as elected are W. M. Short, Austin Rice and A. E. Fraser.—The Semitic Club held its first meeting last Friday evening, at which a paper was read by Mr. H. T. Fowler on The Composition of the Book of Chronicles.—The following students are regularly supplying pulpits in the vicinity of New Haven: John Deans in Bethany; C. F. Stimson in Bridgeport; J. O. Jones in Bridgewater; C. W.

Collier in Chatham; G. E. Ladd in Killingly; L. P. Armstrong in Oxford; and J. H. Kimball in Easton.

CONFERENCES AND ASSOCIATIONS.

MASS.—Worcester North Conference met in Baldwinville, Oct. 8. The topics were: Primary Methods of Teaching, C. E. and Junior Work, How Can the Sanctuary Better Subserve Its End? The Work of the Holy Spirit, Consecration.

The Andover Conference met in Tyngsboro Oct. 8. The subjects were: How Increase the Spiritual Power of the Church, Ministerial Relief, The Multiplication of Organizations and Committees.

ME.—Penobscot County Conference met in Holden, Oct. 8, 9. The topics were: The Christian Sabbath, Importance of the Spirit's Aid in Christian Work—How Secured, In What Respects Do We Need a Higher Type of Piety, Critics from the Pew to the Pulpit and Vice Versa, Our Need of a General Revival, Need of Greater Consecration. Some phases of Endeavor work were finely given. The women occupied an hour. Rev. J. S. Penman preached the sermon.

York County Conference met in Kennebunk, Oct. 8, 9. The topics were: A Citizen of the Kingdom—His Relation to Public Opinion, Who Is the Citizen of the Kingdom?

Hancock County Conference met in Bar Harbor with a large attendance Oct. 8, 9. Rev. F. W. Snell preached the sermon.

VT.—The Windsor County Conference met in Bethel, Oct. 1, 2. The attendance was good for the time of year. Fifteen of the eighteen churches reported the condition of their work, and they were nearly all favorable. Four are doing out-district work. All but three have settled pastors or stated supplies.

CT.—New Haven West Conference held a large and excellent meeting in West Haven Oct. 2. Interesting reports of the churches were given by the pastors. The sermon was by Rev. D. M. James. The first participation of a woman on the program was that of Miss L. N. Stoddard. Her paper was on The Church and the Christian Endeavor.

CONGREGATIONAL CLUBS.

CT.—At the New Haven Club, Oct. 14, in Fair Haven, Dr. G. H. Wells repeated in part his address given at the National Council on Our Congregational Ministry, Past and Present.

NEW ENGLAND.

Massachusetts.

REVERE.—First. During the absence of Rev. W. S. Eaton in England his church has renovated the vestry. Electric lights have been inserted and other changes and improvements made. The church is prospering greatly under this pastorate.

MALDEN.—Maplewood. The past year, under the lead of Rev. W. A. Evans, is counted as the most prosperous in the history of the church. Sixty new members have been received and the congregations have increased in large proportions. The Sunday school is flourishing and the midweek meeting is well supported. The financial situation is better than ever. A new pipe organ will be placed in the audience-room this month.

GEORGETOWN.—First. The reception recently tendered to Rev. Charles Beecher by the young women was an occasion of great delight. The event celebrated his eightieth birthday and about 200 persons participated. Rev. H. R. McCartney, the present pastor, gave a short address, followed by the ex-pastor.

SPRINGFIELD.—First. At the annual meeting the church voted to have an assistant pastor, to be chosen by Rev. F. L. Goodspeed, the pastor, and an extra \$1,000 will be devoted to that end. He will probably act as superintendent of the Sunday school. It was decided also that those who make a confession of faith as applicants for church membership should have a written examination. The weekly envelope system of benevolences was done away with, and the plan adopted arranges for a special monthly collection for benevolences. Seven of the offerings will be for the seven missionary societies and the others for the city hospital, the Y. M. C. A., the city mission, the Home for the Friendless and the French College. All other collections go to the fund of the church.

OTIS.—Rev. E. A. Rand, who has been supplying this church for a year, has closed his work. He was formerly a missionary in the Sandwich Islands, and he has greatly interested and quickened his own and neighboring churches by stereopticon lectures upon that country.

DALTON.—The pastor, Rev. G. W. Andrews, returned from his three months' vacation in Europe

last week and was heartily welcomed back to his parish. A formal ovation was tendered him with a supper at which 300 persons sat down. This church and that in Palmer credit a paper called *The Pilgrim*, which appears every month. It is bright, newsworthy and helpful.

WEST STOCKBRIDGE.—Rev. W. W. Curtis and wife returned from a bicycle trip through Europe two weeks ago. They were gone a little over two months. A large number of his congregation welcomed them at the station. The free pew system has been adopted here.

The whole eastern part of Berkshire County consists of towns which lie along the ridge of the Hoosac Mountains, and as those towns have been seriously depopulated the churches have correspondingly suffered. But it is pleasant to record that there are not wanting a faithful few to keep the interest alive.

Maine.

ALFRED.—First. Rev. and Mrs. R. C. Drisco have recently received from the estate of Martha S. Branch a silver tea service and \$200. Mrs. Branch was a member of Mr. Drisco's former parish in Derby, Vt.

GARFIELD.—This little town has been provided with a fine library through the efforts of Rev. Charles Whittier, a college classmate of President Garfield. It contains 300 volumes and a portrait of Garfield.

BIDDEFORD.—Second. The tower of the meeting house was struck by lightning last week. Large pieces were torn away and scattered all about the vicinity. The damage is confined to the tower, fortunately, since about \$700 have been recently expended on the main building.

The late Mr. D. H. Bills of Quincy, Mass., left to the Maine H. M. S. and the Maine Foreign Missionary Society \$250 each.

New Hampshire.

EAST JAFFRAY.—After needed improvements the church edifice has been rededicated, Rev. Cyrus Richardson preaching the sermon. Rev. W. H. Stuart is pastor.

TAMWORTH.—The church has recently lost its oldest member by the death of William P. Hidden, son of Rev. Samuel Hidden. He had been a member of the church for eighty years, and a deacon sixty.

MANCHESTER.—South Main Street. At the largely attended annual meeting of the society encouraging reports were read. Forty-five additions were received last year. The receipts were \$1,525, the expenditures \$1,516. Owing to the financial prosperity of the society and the gain in membership, larger than at any previous time in the history of the church, the society showed its appreciation of the earnest labors of the pastor, Rev. C. B. Watthen, an increase of \$200 in his salary.

DERRY.—The late Mr. J. C. Taylor left to the parish here \$1,500, the C. H. M. S. \$3,000, the New Hampshire H. M. S. \$1,500, and to the A. M. A., the American Board and the Boston Seamen's Friend Society \$1,000 each. After a few other public and private bequests are made the remainder will be divided equally among various religious organizations.

Vermont.

BETHEL.—This church reports increased interest in all departments. The attendance at regular services, Sunday school and C. E. meetings was

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never as good as for the past two years. People are united, and the debt on the new church edifice is being paid. Rev. V. W. Blackman has been called to remain a third year.

WINDSOR—Old South. Mrs. H. S. Caswell and Rev. H. D. Ward spoke last Sunday in the interests of the C. H. M. S. and the W. H. M. U. of the State. Interested congregations greeted them morning and evening. Under the direction of the pastor, Rev. A. M. Ogilvie, \$300 were subscribed, placing three names, those of the church, Mrs. Abbie Butler and a friend, on the General Howard Roll of Honor.

WATERBURY.—The society has secured about \$2,400 in pledges for a parsonage, and will proceed at once to build.

WEST FAIRLEE.—As a result of the labors of Misses Yarrow and Underwood a strong revival interest is manifest, with several conversions.

WEATHERSFIELD.—As a result of the faithful summer work of Mr. F. W. Hazen, which is now ended, there is a wish on the part of the people to resume services at the Bow in the stone building which is at present unused. Meetings have been held in the schoolhouse. A reading service and Sunday school will be maintained for a time, at least.

Rhode Island.

PROVIDENCE—Pilgrim. A largely attended reception was given the new pastor, Rev. F. B. Pulian, in the church parlors last week Wednesday. About 250 persons were present. This church has always been forward in mission work and good things are confidently expected from the new pastorate.—**Edgewood.** The members of this new enterprise have always worshiped in the Casino, but now, having bought and paid for a suitable lot, they hope soon to proceed in the erection of a building.

Connecticut.

WATERBURY.—The Union Rescue Mission is seeking to bring its aims and efforts before the churches of the city. The president, superintendent and other of the mission workers spoke recently at the First Church, and last Sunday the same speakers occupied the pulpit at the Second Church.

SOUTH NORWALK.—Rev. G. H. Beard completed the third year of his pastorate last week Sunday. The day was observed as rally Sunday, both the morning and the evening services including special features.

MERIDEN—First. The society has just decided to discontinue the free pew system to begin renting seats in January. The change occurs after a three years' trial of the former arrangement, which for the first two years proved successful and was not a failure at any time.

NEW HAVEN—Dixwell Avenue. celebrated its seventy-fifth anniversary Oct. 13. The pastor, Rev. A. P. Miller, preached an historical sermon in the morning, Rev. I. C. Meserve preached in the afternoon and the evening service was addressed by Drs. Newman Smyth and W. W. McLane.—**Center.** Dr. Smyth is holding a series of vesper services Sunday afternoons at four o'clock, which are very popular. The subject of the Ministers' Meeting, Oct. 14, was The Young People's Movement.

BRIDGEPORT—West End. This church is enjoying an era of renewed prosperity under the vigorous

ous lead of its bright and popular young pastor, Rev. C. F. Stimson, who brought with him from Maine, at the close of his summer vacation, a partner in his labors.

At a meeting of the society in Chester recently it was voted to make improvements on the edifice.—A special meeting of the society in Simsbury was held two weeks ago and it was voted to make many needed alterations and repairs on the church edifice.—The church in Haddam Neck has voted unanimously not to accept the resignation of Rev. W. G. Searles.—The parsonage in Warren is being thoroughly renovated and repainted, as has not been done before for years.

MIDDLE STATES.

New York.

RENSSELAER FALLS.—Services are being conducted by the laymen during the absence of the pastor, Rev. J. O. Griffith, in Wales.

The Men's Club of the First Church, Binghamton, has organized a vigorous campaign for the coming winter.

New Jersey.

EAST ORANGE—Trinity. Dr. F. W. Baldwin is giving a course of Sunday evening lectures on Great New Testament Characters: Peter, James, John and Paul. The service is successfully conducted by the Men's Club.

THE INTERIOR.

Ohio.

CLEVELAND.—The churches are making history just now with special activity. Collinwood, at its dedication services, Sept. 29, surpassed its own high hopes, and secured in good pledges the entire remaining cost of its new \$15,000 stone building, seating 600 people. Nearly \$6,000 were raised under the efficient leadership of Rev. T. Y. Gardner, recently district secretary of the Education Society and now pastor of a Presbyterian church in the vicinity. At a thanksgiving service last week Sunday evening, the congregation made a generous special benevolent offering for the City Missionary Society and Ohio Ministerial Relief.—**Olivet** rejoices in the ordination and installation of Rev. William Sprague Taylor. He was a business man about three years ago, when he decided to devote himself to the ministry. He graduated a few months ago from the Christian Workers' Training School in Cleveland, and brings to the pastorate of this brave little church unusual practical ability. The church has increased its membership fifty per cent, during his three months' pastorate, and early in November will dedicate a neat chapel, which has been built through great sacrifice. A feature of the public ordination services was the participation of three laymen, deacons of other churches. The council was greatly pleased with the candidate's narration and his practical way of looking at theological questions. The church includes in its covenant a total abstinence pledge and a promise of active opposition to the liquor traffic. In the new chapel will be a memorial window presented by the Cleveland W. C. T. U.—**Trinity** frequently attracts at-

Continued on page 587.

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THE BUSINESS OUTLOOK.

Western railroad managers show a disposition to patch up the rate war which most of the lines have been engaged in, and with traffic steadily increasing the prospects for the railroads during the next few months are exceedingly bright. It is thought that the large increases in earnings will certainly attract public buying to railroad shares as a class. The finances of American railroads have had a pretty thorough overhauling since the panic, and it is very logically argued that these stocks are a better purchase to hold now than at any time for several years.

General trade throughout the United States continues good. The cold weather has made dry goods active and in many cases prices are higher. The advance in raw cotton has caused a hardening of values in manufactured cotton goods. Mill men say that with raw cotton on its present level there is no money in cotton cloth manufacturing. That may be true, but the majority of the mills have purchased their supplies of the raw material at a comparatively low figure. The woolen manufacturing industry is less prosperous, because of the sharp foreign competition stimulated by the new tariff.

In the iron trade prices show a further receding tendency, although it is claimed that the decline was manipulated by those fearing that the rise if allowed to continue would cause trouble.

The New York bank statement of Saturday showed a decrease in loans of some \$3,000,000, and a decrease in deposits of over \$6,000,000. The decrease in loans is not reliable as showing any falling off in trade, but rather reflects the result of the small demands of stock exchange houses because of the stagnant condition of speculation. The decrease in deposits, however, is distinctly favorable.

The bank clearings for last week were the most favorable for four years, showing a total for the six business days ended Oct. 10, of \$1,145,000,000, which was three fourths of 1 per cent. more than last week, 23 per cent. more than in the same week in 1894 26 per cent. more than in 1893, and only 3 per cent. smaller than in 1892.

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EDUCATION.

— The United States Circuit Court has decided against the United States in its suit against the estate of the late Senator Stanford. Not until the National Supreme Court passes upon this case will the financial embarrassments of Leland Stanford, Jr., University cease.

— The Northwestern University is to be congratulated on possessing the finest collection of books pertaining to the history of Methodism in this country, if not in the world. Money for its purchase was furnished by Mr. William Deering, a well-to-do manufacturer of Chicago. It is known as the Jackson collection. Three generations of this English family have striven to make it as complete as money and thought could make it. Books and pamphlets will aggregate 5,000 pieces. Nothing essential to a complete understanding of the rise and development of that wonderful religious phenomenon known as Methodism is here wanting. The only possible rival of the collection is that at the headquarters of the Wesleyans in London, and even that is inferior in some respects to this at Evanston. The library was obtained by Rev. Dr. Little, president of the Garrett Biblical Institute, who has long been anxious that it should be secured for America. It seems strange that Mr. Jackson, who is a man of large wealth, should have been willing to part with a collection so full of associations for himself and his descendants. The collection is rich in hymnology, in biographies pertaining to the Wesleys, and in manuscript hymns composed by Charles Wesley. It contains rare curios, and will undoubtedly be the object of many a pilgrimage.

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Religious and ecclesiastical notices, addresses of ministers, etc., published under this heading at ten cents a line.

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AMERICAN SEAMEN'S FRIEND SOCIETY, No. 76 Wall St., New York. Incorporated April, 1853. Object: to improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Sailor's Magazine*, Seamen's Friend and *Life Boat*.

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the Society at New York.

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17 October 1895

OPINIONS ON THE COUNCIL.

A part of every day's session of the council ought to be given to a free parliament.—Rev. N. Boynton.

For general ability and attention to business the equal, if not the superior, of its predecessors.—S. W. Dike.

It was a good council, excellent in spirit, not cranky, and several of the papers were exceedingly valuable.—Registrar Moore.

The best of the four or five which I have attended, especially in the clear, distinct impression made of the work of the missionary societies.—Henry Fairbanks.

Some things were made too prominent and some things were missed. It was a distinct disservice to all our theological seminaries that their representatives were accorded so brief a hearing.—Dr. Charles Ray Palmer.

In dignity, culture, platform ability and good sense the council was fully the equal of any ecclesiastical body with which I have ever been connected. I am especially impressed with the high average intelligence of the body.—Dr. Maxon.

It grappled with the practical living questions of the hour. This is proved by the interest shown in the work and problems of our benevolent societies. I was also impressed with the general desire to keep our pulpit standards high and pure.—S. B. Capen.

I have never attended any ecclesiastical gathering where the debate was of so uniformly high order, the set addresses of such almost exceptionless excellence, where the best counsels seemed so generally to prevail, and where there seemed to be a very general agreement finally that wise conclusions had been reached. It is perhaps almost inevitable that merely ecclesiastical matters should be foremost, but I cannot help wishing more time could be given, even if the sessions should be longer, to the really great questions that weigh so heavily not only on the churches, but on the whole public mind. The meeting Sunday evening was a fine example of exceptionally able discussion of present day themes. I should like to see less time given to any sort of mere entertainment or sociability—well enough incidentally—and the time given wholly to mighty moral earnestness. But there is this great encouragement, that whenever during the session, in debate or address, the greatest and gravest themes were touched upon the electric response in the body of the council was very marked.—George A. Gates.

SICKNESS among children is prevented at all seasons of the year, but can be avoided largely when they are properly cared for. *Infant Health* is the title of a valuable pamphlet accessible to all who will send address to the N. Y. Condensed Milk Co., New York City.

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WOMAN'S BOARD PRAYER MEETING.

CONGREGATIONAL HOUSE, BOSTON, OCT. 4, 11.

Oct. 4 Miss Atkinson presided, and read and spoke of "the blessing of God" in the sense in which every child of God may become a blessing, also as applied to the broad ideal of the Christian Church. Mrs. Capron took up the theme and gave some precious nuggets. "It is a thousand times more consequence, beloved, what we are than what we do, a thousand times." "Let us have courage to come up and take our place in the holy of holies. Christ loves us now just as much as he will love us when we have been a thousand years clad in the robe of his righteousness." "We lose a great deal because we make this life too separate from the next."

The last half-hour was occupied by Mrs. J. K. Browne and Mrs. J. L. Barton, representing the Harpoont field, with which weekly letters keep them in constant touch. They presented the interests of Euphrates College, with its new president, Mr. Gates, formerly of Mardin, the successor of Dr. Wheeler, who, after his years of devotion to the college, is now laid aside by ill health; the girls' department, in charge of Misses Wheeler, Daniels and Barnum, with native assistants. Miss Daniels' recent return from the home land, with new ideas and methods, has given an impetus to the whole work. Mrs. Allen, in physical weakness, looks back over the forty years since she and Mr. Allen entered upon missionary life, just at the close of the Crimean War. Dr. and Mrs. Barnum and Miss Allen find their hearts and hands full, while Miss Seymour and Miss Bush, in their touring among the villages, are helpful in settling church difficulties and encouraging pastors, as well as in holding meetings for women and visiting homes. These friends were all remembered in prayer.

Oct. 11 Mrs. Ruth B. Baker presided and, in connection with Matt. 27: 16-20, spoke especially of the assurance, "All power is given unto me in heaven and in earth," which preceded the great commission, "Go ye, therefore, and teach all nations." Having visited several mission stations the past year, she had been much impressed with the work, spending two months in Cairo, where the mixture of high and low is very noticeable, wretched mud huts being in close proximity to a well-equipped hotel. She made the acquaintance of missionaries of the United Presbyterian Board, which, in its twenty years of work there, has averaged six hundred conversions a year.

Mrs. Strong took up the calendar topics for the week, and gave the latest tidings from the friends at Bitlis and Mardin. The Misses Ely are at present in Germany, while the Knapps and Coles remain at Bitlis, so near the scene of terrible cruelty and suffering that the strain is intense. Mrs. Andrus is still in charge of the girls' school at Mardin, while Miss Graf (W. B. M. I.) is learning the language, and Miss Pratt writes of interesting weeks in touring. Mrs. Capron led in prayer for all these friends and their work.

Several missionary ladies were present, Mrs. Capron, Mrs. Schneider, Mrs. Browne, Mrs. Hitchcock, Miss Noyes, Mrs. De Forest, Mrs. Rowland, Mrs. Berry, while close by the last three, making a pleasant little group from Japan, sat one whom for years they have claimed as their own, Miss Meyer (W. B. M. I.). Introduced by a new name as Mrs. J. K. Greene, she spoke warmly of the Kyoto girls' school and the work in Japan still dear to her, while she anticipates the new home and work in Constantinople. Mrs. S. W. Howland of Jaffna was also heartily welcomed after an absence of ten years, and with her cheery words seemed to bring a whiff of the "spicy breezes" that "blow soft o'er Ceylon's isle."

The arrival of Miss Child and her party at Genoa on the 11th was announced, and Mrs. Thompson gave a pleasant message from Miss Evans of Tungcho, China.

CLUBBING RATES.

For the convenience of our subscribers we have made arrangements with the publishers of some leading periodicals by which we can furnish them, in connection with *The Congregationalist*, at a reduced rate. The postage is prepaid in all cases. Subscribers may order as many of the publications named as they choose, at the prices annexed.

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| 1-4 DOZ. ELITE GLYCERINE TOILET SOAP | .25 | 1 STICK NAPOLEON SHAVING SOAP | .10 |
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| (You get the Heater gratis.) | | HEATER, WORTH AT RETAIL | 10.00 |
| | | | \$20.00 |

All \$10.00.

(You get the Heater gratis.)

Height, . . . 31 inches.

Dis. of Drum, 8 $\frac{1}{2}$ "

Weight, . . . 12 lbs.

No Pipe Required.



Endorsed by Physicians.

Write your order like this TO-DAY, while you think of it, or cut this out and sign it:

"You may ship me, subject to thirty days' trial, One Combination Box of 'Sweet Home' Soap, with extras, etc., and the Chautauqua Oil Heater, upon your own conditions, via:

If after thirty days' trial I find all the Soaps, etc., of unexcelled quality and the Heater entirely satisfactory to me and as represented, I will remit you \$10.00; if not, I will notify you goods are subject to your order and you must remove them, making no charge for what I have used."

Name

Occupation

Street No.

P. O.

State.

Illustrations of other Premiums sent on request. THE LARKIN SOAP MFG. CO., Buffalo, N. Y.

NOTE.—The Larkin Soap Company have used the columns of *The Congregationalist* for two or three years past in advertising their "Combination Box of Soaps" sent in combination with an Oil Heater, or chair. The publisher of this paper has written personally to a number of subscribers who have responded to the advertisement and purchased the goods. Without exception they state that they are perfectly satisfied with the goods and with the business methods of the Larkin Co. The letters speak in praise both of the soap and of the premiums that accompany it.—*The Congregationalist*.

LADIES WE WILL SEND FREE

our unique and interesting pamphlet, giving some interesting points on Wringer.

ers. How important it is to get our soft rubber rolls, etc. We are

the largest makers of Rubber Rolls and Wringers in the world.

Capital, \$2,500,000. When you see our warrant on rolls you may know

your wringer will give good service and wear well. Send postal for pamphlet

AMERICAN WRINGER COMPANY, 39 Chambers Street, New York.

AMERICAN WRINGER CO.

WARRANTED.

AMERICAN WRINGER CO.

WARRANTED.

ARE YOU DEAF? DON'T YOU WANT TO HEAR?

The AURAPHONE will help you if you do. It is a recent scientific invention which will assist the hearing of the deaf. It is simple, it is safe, it is invisible, and does not cause the slightest discomfort. It is to the ear what glasses are to the eye—an ear spectacle. Inclose stamp for particulars. Can be tested

FREE OF CHARGE at any of the NEW YORK

AURAPHONE CO.'S Offices, 716 Metropolitan

Bdg., Madison Sq., N. Y., 433 Phillipine Bdg.,

120 Tremont St., Boston, or 843 Equitable

Building, Atlanta, Ga.



WASHINGTON RED CEDAR TANKS and CISTERNS.

Whit-Pine, Cypress, Cal. Redwood.

M Murray St., New York.

155 Market St., Boston.

21 Vine St., Philadelphia, Pa.

Williams Mfg. Co., Kalamazoo, Mich.

IN WRITING TO ADVERTISERS PLEASE MENTION THAT THE ANNOUNCEMENT WAS SEEN IN THE CONGREGATIONALIST.

Continued from page 582.

tention by striking evidence of unusual enterprise. Its first house of worship was built, less than two years ago, in thirty-six hours, and after occupying it for a year and a half the congregation has now moved to its uncompleted \$30,000 stone building. Twenty-four new members were received, seventeen on confession, at a recent communion. The women have raised over \$4,000 in the past nineteen months. —*Pilgrim.* The institute has just closed its first year of ten months. It has 438 members who have paid fees ranging from fifty cents to \$10 each. The total receipts were over \$1,400 and all expenses were met. The gymnasium classes had in all 173 members, men, women, boys and girls. The reading-room attendance for nine months was 5,513, and the library, which has 1,000 volumes and 539 patrons, issued 4,628 books in five months. The other classes in a variety of subjects were all well attended.

Michigan.

GRAND RAPIDS.—South. The annual meeting showed a prosperous year, larger gifts for missions and great hopefulness for the future. Rev. G. P. Moore is pastor. —*Plymouth* completes its third year with a membership of ninety-six, and all departments in active operation. Rev. R. M. Higgins helped to organize the church and is its pastor.

MIDDLEVILLE.—The church is prospering under the leadership of Rev. Harry Appleton. A parsonage is in course of construction.

Lake Linden.—The Boys' Brigades held a rally at this place Oct. 5. The battalion consists of three companies and all turned out in full force. At the Congregational meeting house Rev. Dr. Henson, chaplain in chief of the U. B. B. of America, led in prayer and the boys sang a hymn composed for the occasion by the pastor, Rev. H. C. Scottford. Then the flag went up on a new pole amid the cheers of all present. Dr. Henson gave a unique talk to the audience, and the afternoon was given to a drill and the evening to a social time.

Wisconsin.

ASHLAND.—Rev. R. W. McLaughlin, who was ordained and installed over this church Oct. 1, is a member of Winter Hill Church, West Somerville, Mass., and a nephew of Dr. R. R. Meredith of Brooklyn. He graduated at Oberlin in May and has spent most of the summer in Europe. He is received with much enthusiasm by the church.

ANTIGO.—This church, Rev. C. C. Campbell, pastor, uses individual communion cups recently purchased. It has an excellent chorus of thirty voices, under the lead of the pastor's wife, and a Junior Endeavor Society of 160 members, and is pushing missionary work in outlying country schoolhouses.

CLINTONVILLE.—A new church building costing about \$6,000 is nearly completed. The church is making rapid advance under the lead of Rev. W. A. Gerrie, a recent graduate of Oberlin Seminary.

BRUCE.—Excellent mission work has been done at this station by Rev. D. L. Sanborn and a good church building is erected. A church would have been organized in September except for the failure of churches to respond to a call for a council.

RHINELANDER.—This church maintains a children's choir with weekly rehearsals, which leads the Sunday school every week and sings monthly at a morning service. This is musically the most attractive service of the month.

THE WEST.**Iowa.**

DES MOINES.—Plymouth. Dr. A. L. Frisbie gave a review recently of twenty-four years of pastoral work in connection with this church.

IOWA CITY.—The annual meeting was held Oct. 1. During the year there were forty-two additions, twenty-eight on confession. Nine members were recently received, three on confession. Rev. M. A. Bullock is pastor.

CARNSFORTH.—This town has had a Sunday school for several years. It is now supplied with preachers.

CAUTION.

Spoons and forks not our make are frequently sold as "Rogers." Our trademark is **1847 Rogers Bros.** "1847" guarantees original genuine goods, silver plate that wears, on nickel-silver. Look out for imitations.

MERIDEN BRITANNIA CO., Meriden, Conn.

The Congregationalist

ing service by Rev. W. B. Payne. Last August a C. E. society was organized with ten active and twenty-five associate members. At a recent meeting eight of the latter became active members. The society now numbers nineteen active and seventeen associate members. Their regular prayer meeting averages over forty in attendance.

WAYNE.—The church observed its forty-first anniversary Oct. 6. Addresses were made and letters read from the original members and former pastors of the church. Rev. W. E. Sauerman is pastor.

The church building in Prairie City, which was recently damaged by lightning, is being repaired. —The people in Eagle Grove are erecting a fine church building.

Minnesota.

FARIBAULT.—Rev. G. S. Ricker is preaching a series of sermons Sunday mornings on Mornings with the Prophets, and at night on Prominent Old Testament Characters.

MINNEAPOLIS.—Robinsdale. A new organ and new hymn-books have been secured and the grounds have been improved. Increasing congregations are reported. —*Oak Park.* By the coming of the new pastor, Rev. C. M. G. Harwood, the church is greatly encouraged. This part of the city is being thoroughly visited and the church is planning for an aggressive campaign.

NEW YORK MILLS.—A little company of believers has been gathered who desire to be organized into a church. A subscription has been raised and Mr. E. W. Giles, lay preacher, has accepted a call. He will preach at several out-stations otherwise unsupplied with preaching.

APPLETON.—Since the coming of Rev. E. C. Lyons much interest has developed. Correll, a railway point seven miles distant, is wholly destitute of preaching, meetings have been held and over

Continued on page 588.

"What makes my lamp smell so?" Wrong chimney, probably. "Index to Chimneys" will tell you.

Write Geo A Macbeth Co., Pittsburgh, Pa., for it—free.

Pearl glass, pearl top, tough glass.

**Temperance Cause
Made Interesting!**

Temperance lectures are many; good temperance lectures are few; choicely illustrated temperance lectures are almost non-existent. But the demand is great, and we offer to meet it. How? By furnishing good Lanterns on easy terms, and keeping 10,000 choice temperance views, which we rent at twenty-five for a dollar. Send for free literature.

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Branches : 16 Beckman St., New York.
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Its SCREW and PLUNGE LIFT for regulating Wick; Lift Attachment for LIGHTING without removing Chimney; SIMPLICITY of Design for Rewicking, and Cleanliness combine to make the

**MILLER
Lamp
SUPERIOR TO ALL OTHERS.**

All parts Interchangeable, any of them can be supplied, and it costs no more than the ordinary centre-draft Lamp without our Patented Improvements.

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Mill and Factories, Meriden, Conn.

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Wrought
Iron
Banquet.

Illustrated
Catalogue
Sent Free.

The MAGEE Boston Heater

FOR WARM AIR ONLY, and the MAGEE COMBINATION HEATER here shown (for warm air and Hot Water), each received THE HIGHEST AWARD at the World's Fair, Chicago.

They are honestly, carefully and intelligently made for USE, not merely to sell.

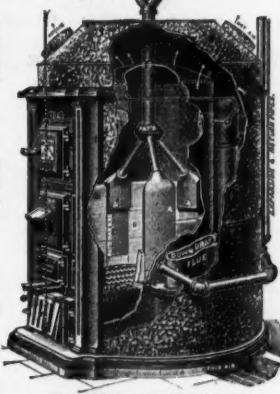
No one can afford to keep house without a Magee Range and Furnace, because the saving in fuel and food will pay many times their cost above any others on the market.

BEWARE OF IMITATIONS.

The name Magee carries our Guarantee of PERFECT SATISFACTION with proper use.

DESCRIPTIVE CIRCULARS FREE.

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CARPETS**

AT MANUFACTURERS' JOHN H. PRAY, SONS & CO.,
CARPETS AND UPHOLSTERY,
PRICES. 658 WASHINGTON ST., opp. BOYLSTON ST.



THE OBLIGATIONS OF CHRISTIAN BROTHERHOOD.

In the absence of the speaker who was scheduled for the Ministers' Meeting last Monday, Rev. George Osgood of Lynn gave a ringing extemporaneous address on the above subject, which he defined as that which Christian character binds a man to do or refrain from doing, the responsibility of which he cannot share with others. The speaker first considered one's obligations to himself, to be worthy of his spiritual relationships, having God for his Father and all Christians for brothers and sisters. Next, he has obligations to other Christians. They have a God-given right to lean upon him and look up to him, to expect sympathy, encouragement and a life worthy of imitation.

Christians have peculiar obligations to their families, especially their children. Your boy looks into your face, and when you little realize it takes your measure and divines your motives. Hold up before them, by precept and example, the highest conceptions and ideals, lest another generation arise after you which know not the Lord. Ministers are under obligation to portray faithfully the heinousness of sin and the nature and justice of God's demands, though adverse criticism follow. Revivals should grow in a church—not be imported like a theater or a circus. In the business world it is incumbent on us to carry Christian principles into everyday life and to combat with all our might the false idea that almost anything is legitimate in business, and the sharper the bargain the smarter the man who drives it.

Dr. H. H. George of Philadelphia believed that a nation is under the same obligation to listen to God's voice and submit to his authority as an individual. As a nation we have failed to do this, and intemperance, Sabbath-breaking and divorce laws are the result. We need to reconstruct our laws on the basis of Christianity. A sixteenth amendment, embodying the Fourth Commandment, would be as great a boon to our country as the fifteenth, which abolished slavery.

The manner in which we act this year is like investing capital. Its influence will be increasing from year to year.—*Mary Lyon.*

OVER ONE HUNDRED.—It is hard to realize that in a single furniture warehouse in this city there are now on exhibition over a hundred different wood mantels, fully erected and complete in every detail. It is still more remarkable that the establishment making this display is not a wholesale house or a firm devoting its entire attention to this one line of cabinet work, but the Paine Furniture Co., whose attention to this one branch of their business has developed it to astonishing proportions.

IN SIST UPON HAVING STANDARD OAPS.

ONE OF THE OLDEST, BEST KNOWN, AND MOST AGREEABLE OF ALL IS

CONSTANTINE'S
A healing and beautifying skin soap which is equally useful for the Toilet, Bath and Nursery.
—DRUGGISTS.—

PINE TAR SOAP.

Persian Healing.

Asthma, Catarrh, Bronchitis,

YIELD AT ONCE TO



(Pronounced Hi-o-my.)

The Australian Dry-Air Treatment
by Inhalation of Hay Fever, Ca-
tarrh, Asthma, Bronchitis,
Diphtheria, Etc.

MASS. CHARITABLE EYE AND EAR INFIRMARY,
No. 176 Charles Street,
BOSTON, MASS., February 11, 1895.

I am wonderfully surprised with the result of your Hyomei for bronchitis and bleeding of the lungs; and in cases of dull, heavy cough, with expectoration of adhesive matter, it acts like magic. Hyomei, used by our patients with the Inhaler well charged, has never failed to produce good results. It is also the greatest thing in the world for catarrh. I can recommend it to all.

Yours truly, J. A. GOOGINS.



The air, thoroughly charged with Hyomei, is inhaled through the Pocket Inhaler at the mouth, and, after permeating the minutest air cells, is slowly exhaled through the nose. It is aromatic, delightful to inhale, inexpensive, and gives immediate relief. It stops all spasmodic coughing instantly, clears the voice, expands the lungs, and increases the breathing capacity.

BOOTH'S POCKET INHALER OUTFIT,

Complete, by Mail, \$1.00, consisting of Pocket Inhaler, made of deodorized hard rubber, beautifully polished, a bottle of Hyomei, a dropper, and full directions for using. If you are skeptical, send your address, and my pamphlet shall prove that Hyomei does cure. Are you open to conviction?

R. T. BOOTH, 18 East 20th St., N. Y.

NOTE: See the large "Pass-it-on" advertisement in this paper four weeks ago, and read the life of Mr. R. T. Booth in the issue of week before last.

TEETH EXTRACTED WITHOUT PAIN.

No Ether, Gas or Chloroform. By applying our wonderful remedy to the gums any tooth can be extracted absolutely without pain. Recommended by physicians. Hundreds of testimonials.

| | |
|-------------------------|----------|
| FULL SET OF TEETH . . . | \$6.00 |
| Best Quality. | |
| SILVER FILINGS . . . | 50c. up. |
| GOLD | 75c. up. |
| CEMENT | 50c. up. |
| GOLD CROWNS | \$5.00 |

**MASSACHUSETTS
DENTAL PARLORS,**
13 Tremont Row - Boston, Mass.

"He That Works Easily
Works Successfully." 'Tis
Very Easy to Clean House
With

SAPOLIO



Cured of Disfiguring ECZEMA

By the CUTICURA

REMEDIES

Our baby when three weeks old was badly afflicted with Eczema. Her body and neck, limbs, and hands, every joint in her body were sore and bleeding when we concluded to try CUTICURA REMEDIES. We began with CUTICURA (ointment) and CUTICURA SOAP, and after the first application we could see a change. After we had used them one week some of the sores had healed entirely, and ceased to spread. In less than a month, she was free from scales and blemishes and to-day has a lovely complexion. This child, She was shown at the Grange Fair, and took a premium as the prettiest baby, over sixteen others. MR. & MRS. PARK, 1609 Bellevue Ave., Kan. City. Sold everywhere. POTTER DRUG & CHEM. COMP., Boston.

It
Never
Fails

to cure the most severe Coughs and all forms of Throat and Lung Troubles. It has stood the test of public opinion for thirty years and the continued and increased demand proves its value and popularity.

**ADAMSON'S
Botanic
Cough Balsam**

More than 10,000 Testimonials

have been voluntarily sent, showing spontaneous and heartfelt gratitude for the miraculous cures it has effected.

Prices, 35 and 75c. a Bottle.

Sold by all Druggists.

No excuse! You must try it.

**Quina-
Larache**



THE PARKER HOME AND SANITARIUM
For cases suffering from Nervous Exhaustion, Over-work, Insomnia and Paralysis. For references, terms, etc., address the Superintendent, Woodbury, Ct.

WEEKLY REGISTER.

Calls.

ADKINS, Jas. B., Onawa, Io., to Ottawa, Kan. Accepts.
 ARMSTRONG, Durand E., S. Shore, S. D., to Hetland
 and Dodge.
 ARNETT, Sam. G., Aurora, Mo., accepts call to Beth-
 any Ch., St. Paul, Minn.
 BARBOUR, Thos. W., Shophore, Wis., to Palmyra.
 Accepts, to begin Oct. 20.
 BLACKMAN, Virgil W., to remain the third year in
 Bethel, Vt.
 BOLLINGER, C. L., Salem, Ore., to Astoria. Accepts.
 BORERS, H. (Dutch Re.), to Hamilton, Minn. Ac-
 cepts.
 BROWN, Richard, Palmyra, Wis., to Vine St. Ch., Min-
 neapolis, Minn.
 BURROUGHS, W. A., to Kendall, Mich.
 CONKLING, Benj. D., Lyons, Kan., to Independence.
 Accepts.
 CRAVEN, D. W., Moody Institute, Chicago, Ill., to Staples,
 Minn., for six months. Accepts.
 DEAN, Amos N., Crete, Neb., to supply in Friend-
 Accepts.
 DOOLITTLE, Jno. B., Barbine, Neb., to W. Suffield,
 Ct. Accepts.
 EASTLAK, T. C. (Meth.), to Grape and Maybee, Mich.
 ELDER, Hugh, Salem, Mass., to Second Ch., Ossipee,
 N. H. Accepts.
 FRANCIS, Dav. R., Tucson, Ariz., accepts call to Pres.
 Ch., Portsmouth, O.
 FRINK, Benson M., W. Brookfield, Mass., to Bur-
 lington and to Westminster. Declines both, and will
 supply in Warren.
 GILLES, E. W., Minneapolis, Minn., to New York Mills.
 Accepts.
 HARWOOD, C. M. G., Blue Hill, Me., to Oak Park,
 Minneapolis, Minn. Accepts.
 HENNING, Geo. W., Needles, Cal., to Olivet Ch., Los
 Angeles.
 HILLS, W. S., to Wymore, Neb. Accepts, to begin at
 once.
 HUCKEL, Oliver, to First Ch., Amherst, Mass., and to
 First Ch., Attleboro. Accepts the latter.
 LAWRENCE, Harry A., to permanent pastorate in Clay
 Center, Kan.
 MCINTIRE, Oscar G., Hopkinton, N. H., to Orford and
 Orfordville.
 MARHOFF, Jesse, Olivet, Mich., to supply in Nashville.
 Accepts.
 McLEOD, Wm., Oakland, Cal., accepts call to Third Ch.,
 San Francisco, to begin at once.
 RENSHAW, Wm. E., Warner, N. H., to Hinsdale.
 RIGGS, Geo. W., Chesanung, Mich., to Edmore and Six
 Lakes. Accepts.
 RICHARDSON, Frank H., Roberts, Ill., to Chatham
 and Lafayette, O. Accepts.
 ROBINSON, P. H., Nova Scotia, to Dorr and Corinth,
 Mich.
 SEDGWICK, Arthur H., Nashua, Io., accepts call to
 Belle Pisin.
 STAVER, Dan., Astoria, Ore., to field secretaryship of
 Pacific University. Accepts.
 TRAVERS, Rob't M., Milford, Neb., to Alma. Accepts.
 VANDER PYL, Nicholas N., Wilbraham, Mass., to
 First Ch., Holliston.
 WALLACE, William G., Monmouth, Me., to W. Avon, Ct.
 Declines.
 WESHER, Berthold L., Clay Center, Neb., to Aurelia,
 Io. Accepts.
 WHITE, Albin Stin B., Los Angeles, Cal., to Escondido.
 Accepts.
 WOODROW, Sam. H., Westerley, R. I., to Plymouth
 Ch., Providence.

Ordinations and Installations.

BOLE, Andrew S., o. Turner, Me., Oct. 4. Sermon, Prof.
 C. A. Beckwith, D. D.; other parts, Rev. Messrs.
 U. W. Small, P. E. Miller, F. Newport, G. M. Howe.
 FISHER, C. W., o. and t. Rockport, Me., Oct. 6.
 HENRY, A. Thos. D. o. Springfield, Pa., Oct. 8.
 Sermon, Rev. R. R. Davies; other parts, Rev. Messrs.
 J. D. Barnett, S. A. Smith, George Henshaw, A. L.
 Chase.
 MC LAUGHLIN, Rob't W., i. Ashland, Wis., Oct. 1. Ser-
 mon, Rev. S. H. Cheadle; other parts, Rev. Messrs.
 T. G. Grassie, A. D. Adams, S. E. Lathrop, C. C. Camp-
 bell, and others.
 NETTING, Mrs. Abi L., o. Oct. 2. Parts, Rev. Messrs.
 T. O. Douglass, D. D., C. C. Otis.
 REEVES, Chas. E., Fairport, N. Y., Oct. 3. Sermon,
 Prof. L. O. Brastow, D. D.; other parts, Rev. Messrs.
 H. C. Blagg, D. D., C. H. Dickinson, E. B. Furbish,
 S. M. Day, C. C. Johnson.
 TAYLOR, Wm. S., o. and i. Olivet Ch., Cleveland, O.,
 Oct. 3. Sermon, Rev. L. L. Taylor; other parts, Rev.
 Mr. and Mrs. John D. Taylor, Dr. and Mrs. C. C. Seal,
 and Deacons Justin Snow, L. M. Pitkin, C. N. Thorp.
 THOMAS, Owen, o. Hiteman, Io. Sermon, Rev. S. A.
 Miller; other parts, Rev. Messrs. L. F. Berry, J. R.
 Beard, A. F. Marsh.
 WHEELER, Chas. T., o. Pilgrim Ch., Pueblo, Col., Sept.
 26. Sermon, Rev. F. T. Bayley; other parts, Rev.
 Messrs. Adlison Blanchard, A. A. Tanner, D. J. Baldwin,
 Mr. A. R. Pierce.

Resignations.

BUNNELL, Jno. J., Wayland and Bradley, Mich., to
 serve under the A. M. A. in the South.
 CRAFT, Chas. D., Crested Butte, Col.
 DAVIS, Hardin W., St. Joseph, Mich.
 DILLIE, Sam. V., White Oaks, N. M.
 HUTCHINSON, Sam. A., Maple Rapids and E Fulton,
 Mich.
 MITCHELL, Wm., Mt. Hope Ch., Detroit, Mich., to en-
 ter upon a M. A. work in Louisiana.
 POYSEOR, Wm., Trout Creek and Kenton, Mich., to
 take effect Dec. 31.
 ROBINSON, Thos., Old Mission, Mich., to remove to
 Tekonsha.
 SKENTELBY, Wm. H., Dundee, Mich.
 THOMAS, W., Friendship, Wis.
 VAILE, Chas. S., Plymouth Ch., Los Angeles, Cal., to
 take effect Nov. 1.
 WILLIAMS, H. De Witt, Plainfield and Marshfield, Vt.

Churches Organized.

CHICAGO, Ill., Puritan (formerly Oakley Branch of
 Union Park Ch.), rec. Oct. 4. Eighty-four members;
 and Porter Memorial (formerly a branch of Union
 Park Ch.), rec. Oct. 7. One hundred and twenty
 members.

Miscellaneous.

BASKERVILLE, Mark, Sprague, Wn., begins work in
 Texia.
 DAVIDSON, Wm. E., Algoma, Io., is recovering from a
 severe attack of typhoid fever.
 FREELAND, Sam. M., Seattle, Wn., is engaged to act
 for the present as pastor of First Ch., Oakland, Cal.,
 to begin Oct. 22.
 HATCH, Dav. P., the newly elected secretary of the
 Maine H. M. S., will make his headquarters in
 Bangor.

STOMACH TROUBLE CURED.—"My mother had the
 grip last winter which left her stomach in a very bad
 condition. She thought she would try a bottle of Hood's
 Sarsaparilla and after she had taken three bottles she
 was well. My son had an abscess on his right side and
 was much run down in health. He began taking Hood's
 Sarsaparilla and has been greatly strengthened."
 Mrs. J. J. Dolan, 75 Jamaica St., Jamaica Plain, Mass.

HOOD'S PILLS cure all liver ills.

CANDIDATE FOR GOVERNOR.

Vermont's Great Statesman Recommends Dr. Greene's Nervura to All.

He Says Dr. Greene's Nervura is a
 Wonderful Medicine. It Surely Cures
 the Weak, Tired and Nervous.



HON. T. S. McGINNIS.

Hon. T. S. McGinniss, of Jericho, Vt., the war horse of the Democratic party, is Vermont's silver-tongued orator, and always and ever commands the attention and respect of the people. He ran at the last election as the people's candidate for governor. Such is the high standing of the man, who, out of his own experience, advises you to use Dr. Greene's Nervura blood and nerve remedy to be cured.

"We have used Dr. Greene's Nervura blood and nerve remedy in our family," he says, "and think highly of it. We could plainly see that it had the desired effect upon Mrs. McGinniss, and firmly believe that, could we have persuaded her to use the medicine, it would have cured her entirely from her extremely nervous condition, but she was greatly benefited as it was."

"We have used it in our family with good results, and have recommended it to our friends, and know of many who have used Dr. Greene's Nervura blood and nerve remedy with the best results. I do not hesitate to recommend the medicine to all. It is a wonderful medicine."

It must indeed be a great and good medi-

cine which can call out such strong words in its praise as this recommendation of this honored statesman, for all to use Dr. Greene's Nervura blood and nerve remedy to be cured. But it is a fact that doctors, statesmen, scholars, preachers, druggists and the people everywhere unite with one voice in pronouncing this grand medicine the greatest curer of disease ever known. The weak, the feeble, the nervous, the run-down and debilitated, the sufferers from poor blood, rheumatism, dyspepsia, kidney and liver diseases, all are restored to health and strength by its marvelous curative powers.

It is not a patent medicine, but the prescription of the most successful living specialist in curing nervous and chronic diseases, Dr. Greene, of 34 Temple Place, Boston, Mass. He has the largest practice in the world, and this grand medical discovery is the result of his vast experience. The great reputation of Dr. Greene is a guarantee that his medicine will cure, and the fact that he can be consulted by any one at any time free of charge, personally or by letter, gives absolute assurance of the beneficial action of this wonderful medicine.

17 October 1895

The Congregationalist

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Marriages.

The charge for marriage notices is twenty-five cents.

DANIELSON—AMES—In Killingly, Ct., Oct. 10, by Rev. William H. Beard, Willard S. Danielson and Lucy G. Ames, both of Killingly.

HEALD—GOODELL—In Boston, Oct. 9, by Rev. A. H. Plumb, D. D., Frank H. Heald of Milford, N. H., and Lester Heald, son of the late Rev. C. L. Goodeell, D. D., of St. Louis.

MILLS—VOSE—In Calais, Me., Sept. 5, Rev. George S. Mills, pastor of the North Church, Belfast, and Kate G., daughter of Dr. E. H. Vose of Calais.

Deaths.

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

CLOCK—In Darien, Ct., Oct. 4, Sarah Elizabeth, daughter of the late William and Sally Mather Clock, aged 66 yrs., 8 mos. and 5 days. For thirty-three years she was a faithful member of the Congregational church.

FARNSWORTH—In North Bridgton, Me., Oct. 7, George S., son of the late Dr. Samuel and Nancy Farnsworth, aged 74 yrs.

JENNINGS—In Bristol, Ct., Oct. 5, Rev. William J. Jennings, a retired minister, aged 73 yrs.

KENDALL—In Townsend, Oct. 12, Rev. S. C. Kendall, formerly pastor of Congregational churches in Webster and Milford and in Milford, N. H., and Ellington, Ct., aged 70 yrs., II mos.

IRA P. RANKIN.

Died in San Francisco, on the morning of Oct. 1, aged nearly seventy-nine years, a man who has made his mark in the world's great commercial and financial centers of the Pacific coast and of the State of California in particular. Born in Pelham, Mass., in 1817, he engaged in active business in Boston, connecting himself with the Bowdoin Street Church, but became one of the forty-seven who were organized as the Mount Vernon Church in 1842, under the pastorate of Rev. Dr. Kirk. For some years he had been the sole survivor of its original membership. Ten years later he decided to come to California in spite of flattering prospects for business and usefulness in the city where he had made his home. By his attractive personality, strict integrity and indomitable energy he soon established himself in a manufacturing enterprise at the head of which he remained till almost the close of his long and useful life. In the early days of California, many men were needed who farmed, did hard labor, else to fear, and whatever the general impression regarding the Vigilance Committee it did a work for the State whose influence remains and which has never required to be done over again. In this movement he was a leader, and those who were privileged to know his calm and thoughtful spirit, and his broad and catholic views, will bear witness that his influence upon those turbulent times could only have been in the interest of righteousness and good government.

Never holding high office, no man in the city has been more actively engaged in the multifarious public and semi-public services which require great business capacity, public spirit and the unquestioning confidence of his fellowmen. As collector of the chamber of commerce, trustee of the library, chairman of several boards, etc., giving freely of his time and money for every religious and philanthropic purpose, he has left a place which it will be difficult to fill. And as no man of strong convictions and fearless in their expression can pass through such experiences without making enemies, so few men have had more bitter and unkind things said of him than he has. He has given all such, and now that he is gone no one but has a kind and tender regard that we shall see his face no more.

An original Republican, he was a strong factor in holding this State firmly in the Union when the result was trembling in the balance. He was better known to the religious community for his connection with the First Congregational Church, which he joined in 1856, soon after the arrival of the Rev. Mr. Glazier, deacon in 1858 he was confirmed in that office by successive re-elections until his death. For many years he has filled the responsible position of chairman of the board of trustees. Practically he was the committee of supply whenever the pulpit was vacant, by the absence of the pastor or otherwise, chairman of the music committee, the mainstay of the pastor, the diplomatic and kindly arbitrator and peacemaker in any matters of disagreement or dispute.

He was a student to the end of his life. He never grew old. Active as a boy, he despised the slumped ease attractive to men who have outlived their usefulness. A tramp of fifteen or twenty miles was recreation to him. But for neglecting the dictates of common prudence the cold which entered into pneumonia might have been easily checked. Some time ago he was about his business. On Sunday though manifestly very ill, he almost insisted upon getting up and going to church as usual, and when on Monday afternoon his physician told him that he could hardly survive another night he said he "hadn't supposed his illness was anything serious, but the Lord's will be done," and as simply and quietly as a child lies down to sleep he went home to glory. "Let me die like the death of the righteous, and let my last end be like his."

J. H. B.

MRS. NELLIE JOHNSON HARRINGTON.

Nellie S. Johnson was born in Worcester, Mass., June 25, 1853, and educated in the public schools of Cambridge and at Mt. Holyoke. Her mother, Mrs. Eunice S. Johnson, was a woman of marked Christian earnestness, from a family which furnished two successful pastors to the churches and two deacons to a single church in Springfield, O. The mantle of the mother's

devotion descended to this daughter, the oldest girl in a family of six children. She united with the First Church of Cambridge at the age of fourteen, and upon her marriage to Frank W. Harrington, Jan. 1, 1885, she became a member of the North Church of Amherst, Mass., of which her brother, Rev. George H. Johnson, was then pastor. She entered heartily into the work of the church at Amherst, the Environs Society and later in the Ladies' Missionary Society, to whose presidency she was chosen when her mother was promoted from that office to her heavenly reward.

Gifted as a writer, she could often be the life of a meeting which health or home cares prevented her attending by sending a sketch of a missionary station abroad, or by some tale that illustrated while passage of Scripture. When on Sunday, Sept. 29, she passed from the church below to the church above, it was at once felt that no words could better characterize her consecrated life than those which her pastor, Rev. E. W. Gaylord, selected for his funeral discourse, "For me to live is Christ and to die is gain." Never strong in her health, she had failed gradually for nearly ten years from the rheumatic camp. A loving husband and two little ones will especially cherish the memory of one who cannot be forgotten by many others who look back to her prayers and earnest words as the commencement of their own faith.

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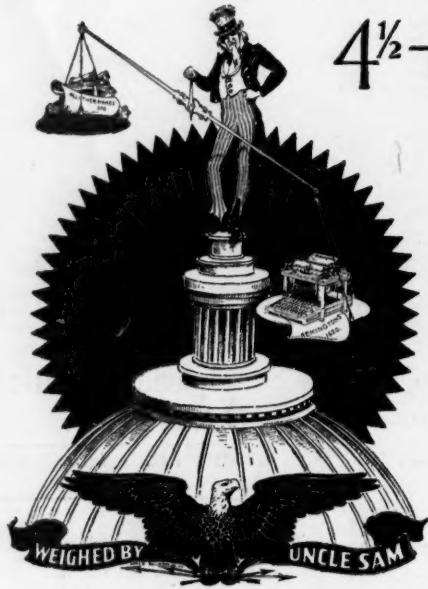
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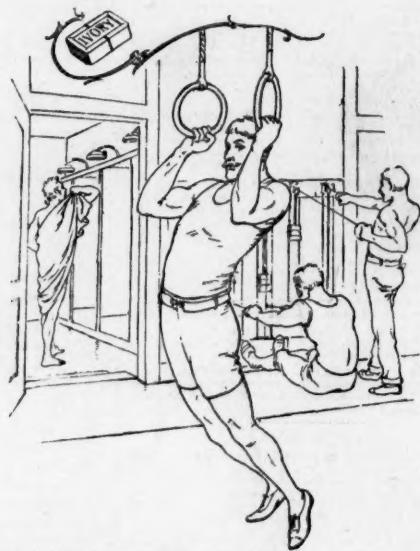
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